THE THIRD PART OF THE QUAKERS QUIBBLES.

BEING

A *Continuation* of their *Quibbles, Equivocations, Riddles, Contradictions*, Rounds, and Confusions, set forth in Ten several Particulars.

Whereunto is Added

Remarks on *G. W's. Slight Sheet*, given forth by him as a *Reprehension* (for want of an Answer) to the *Second Part* of the *QUAKERS QUIBBLES.*

With some further Account of their *Grand Mystery* of *DIRECTING* the *INTENTION.*

By the same Indifferent Pen.

If [ye] *Build again, the things which* [ye] *Destroyed* [ye] *make* [your selves] *Transgressors*, Gal. 2. 18.

Dirnit, Ædificat, Mutat Qnadrata Rotundis.
Erroris Mater fuit Æqnivocatio semper.

LONDON,

Printed for *F. Smith* at the *Elephant* and *Castle* in *Cornhil*, near the *Royal Exchange*. 1675.

TO THE
Free Spirited Impartial
READER.

AS it is left us upon Record in Holy Writ, that *GOD* at ſundry times, and in divers manners hath ſpoken unto his Prophets and People for the Salvation of Men; ſo we are thereby likewiſe aſſured, that *SATHAN* at ſundry times, and in divers Forms hath ſpoken to, and deceived many Souls, by pretending great *Light*, great *Knowledge*, *high* things in *words* and *ſemblance*, *Imitating* (as near as might be) the works and ways of *GOD*, but ſtill without that true *Divine Power* which enabled *thoſe immediate Men* of God *VISIBLY* to *out-do* all the deceiving Pretences, and Ape-like Imitations of the *Devil's* Inſtruments, in the *ſight* of *all* Men preſent; as *Moſes's* Serpent ſwallowed up all the *Egyptian* Sorcerers Serpents; and *Paul* being *filled* with the *Holy Ghoſt*, was able to over-come, and ſtrike *Elymas* the Sorcerer with *outward Blindneſs*. Now, this was *IN DEED*, and not in *TALK* only, to be in the *Power*, and filled with the Holy *Ghoſt*; and the Text ſays, *Then the Deputy*,

when he ſaw what was done, believed.

And no ſooner had our Glorious Lord *JESUS CHRIST Viſibly* Aſcended to Heaven *without us*, and fulfilled his great Promiſe of ſending his Holy *Spirit* upon his *Apoſtles* and Diſciples, which was in a *viſible* manner, enduing them with *Power* (not onely the *Name*, but the *Thing*) to ſpeak with *Tongues*, to *Prophecy* indeed, and to work *viſible Miracles*, for the *Confirmation* of that Word and Doctrine they Preach'd to the World, *Heb.* 2. 4. (and this is in *Scripture*-Language true Spirit Baptiſm, or the *Baptiſm* of the Spirit (and this is it which was for Perſons to be *Baptized indeed with* the Holy Spirit, as it is expreſly called, *Acts* 1. 5) and of Fire, *There appeared unto them Cloven Tongues, like as of Fire, and it ſat upon* each *of them*, and *they were* all filled *with the* Holy Ghoſt.)

But Sathan (that Old Serpent, not willing to be long idle) did quickly raiſe up, even in thoſe *true Apoſtles* days, many *Pretenders*, falſe *Prophets*, and falſe *Apoſtles*, ſome of the firſt whereof Ancient Records tell us, were called *Nicolaitans* and *Gnoſticks*, who pretended high and ſtrange *Light*, *Knowledge*, and *Illumination* beyond others.

And it is Obſervable of all the *Forms* into which Sathan Transformed himſelf, it ſeems none is, nor was more taking, than what he uſed in the *true Apoſtles* days, *viz. Transforming* himſelf into an Angel of *LIGHT*; *and therefore no marvel if ſuch as are falſe Apoſtles, are found Transforming themſelves into the Apoſtles of Chriſt.* Nor is it any great thing (as the true Apoſtle Intimates to us) if ſuch as are *indeed Sathans Miniſters alſo be Transformed*

formed as the Miniſters of Righteouſneſs.

If the *wicked one* could play ſuch *pranks* and be ſo *bold* then, how much *more* may we expect and ſuſpect it *now*; and it is no ſtrange thing, if ſome of his Miniſters and Inſtruments now be Transformed into Angels, or Meſſengers of *Light*: Pretend the *Light*, Talk of the *Light*, Preach up the *Light*, Own the *Light*, Witneſs the *Light*, and Cry out, the *Light*, the *Light*.

And whereas a certain ſort of People lately ſprung up among us, did pretend to high *Illuminations*, and talkt much of the *Light* they walkt in *above* others; and of the *Power*, immediate *Calling*, and *Gifts* of the *Spirit* that they had, as in the Apoſtles time: And as they pretended to *higher* things than *others*, ſo I did ſet my ſelf *more* eſpecially and ſeriouſly to hear, conſider, weigh, and try them, their Doctrines and Principles, for about theſe Twenty Years. But alas, in *lieu* of finding any ſuch thing amongſt them, as the ſame *Light*, *Power*, and *immediate* Commiſſion and Gifts of the *Spirit* that the Apoſtles, and Apoſtolical Churches had (and which they then did pretend to,& blame others for want of) I could ſee nor hear nothing among them, but the *meer Words*, and *bare Pretences*, and taking up ſome ſuch things by *Imitation*, as they fancied in themſelves, and as they found *the Apoſtles* wrote, or the *Scriptures* ſpoke of, as many others do (whom yet they did once Condemn for that very thing,) yea, and inſtead thereof I have Obſerved the greateſt *Inconſtancy*, *Uncertainty*, *Turn*, and *Change* amongſt them, that I think ever was to be found among any People that pretended to ſo refined *Sublime* a Religion, in the ſpace of

Twenty Years, and yet all this while to talk of, or pretend to *INFALLIBILITY*, which hath Occaſioned them (to defend themſelves from thoſe who have taken more notice of their *Inconſtancy*, *Uncertainty*, and *Changes* than they were willing ſhould be) to uſe the *greateſt Quibbling*, and *groſſeſt Equivocations* that have been uſed in *Religious* matters, ever ſince the *Jeſuites* new modell'd the Art, the better to *hide* it, and themſelves.

Some of their moſt Conſiderable *Quibbles* in their Doctrine touching that *Grand Principle* of our true Lord and Saviour *JESUS CHRIST*, I had Occaſion given me by them, to ſet forth more particularly in my Second *Treatiſe*, beginning at p. 29. But my intended Brevity not permitting, and not knowing but that theſe Perſons might learn to be ſomewhat more humble, meek, moderate, and civil, when they ſhould rightly reflect on it and themſelves, then prevented me of proceeding any further therein: Yet ſince I underſtand it is very much deſired by others, and the *Quakers* as much to want it, they being as *Confidently outragious* as before (for in the midſt of all their *Inconſtancies* in their Practice and Doctrines I find them chiefly conſtant in theſe two things in their Practice, *viz. their egregious Confidence*, and their *Railing*, *Reviling Language* to *others*; and in that it may be truly ſaid of them, *Can the* Ethiophian *change his skin, or the Leopard his ſpots?*) wherefore here is ſet forth *more* of their *Quibbles* in ſeveral particulars, and that in ſome moſt weighty and important Points; as thoſe of the *Church*, *the Annointing*, the *Holy Spirit*, and the *Holy Scriptures*; and in other Matters which by the *Quakers* were at firſt made very *weighty* alſo, however now they

are

are *Declined* from what they once *Pretended.*

And if that be *admitted,* neither themſelves nor others can have any *Certainty* in them, or of them, for they may pretend the *Spirit* leads them to *this* to Day, and *that* to Morrow, and to a *third* thing quite different the next Day; and they may ſay (as ſome of them have done) that they had not a clear *Diſcerning* of the *Lord's Voyce* in *this* thing then, nor in *that* thing now; and ſo they may as well pretend ſeven and ſeventeen Years hence, for it depends onely upon their *bare Word* to others; and thus they make their *Religion* as *unconſtant* as the *Moon*, and as *wavering* as the *Wind.* But how all this ſhould be, and yet the *Quakers* all this while pretend to *INFALLIBILITY*, and *That ſuch their Writings and Doctrines were given forth by the Spirit of the Lord in them*, though thus *Contradictory*, is ſuch a *Quibble* and *Riddle*, as would puzzle *Oedipus* himſelf (were he here) to *un-riddle.*

I ſhould not delight in this *threatning* day to be *uncovering* their *Nakedneſs*, did I not judge it a *Duty* to warn you (and endeavour to lead them out) of all *Falſe Coverings*, which in vain they would *hide* themſelves under in their *Defiled* State, rendring themſelves by ſo doing but the *more Naked* in the ſight of *God* and *good men*, and giving *the Enemy* greater Occaſion againſt them.

I have mentioned but *ſome* of thoſe *many* that might be Collected by any that does but ſeriouſly Obſerve them, and their Writings; I had a large Field to walk in: For who is it that knew them *formerly*, and doth not ſee their palpable and grand

Alteration *now*, in their *Geſtures*, their *Words*, their *Salutations*, (for now they'l *greet* one in the *Market-place*, (which they uſe to tell us the *Phariſees* did) asking in the *Market*, How doeſt thou do?) In their *Freedom* in *Eating* and *Drinking*; the *Furniture* of their *Houſes*, their *Cloaths*, both for *Faſhion* and *Fineneſs* of the *Stuff*; minding the *World*, and the *things* of *the World*; their *heaping* up *Riches*, and particularly in their *now* going to *Law*, and having one or more *Lawyers*, or *Attorneys* of them, beſides their *Swearing* in our *Courts*, or if not, doing *therein* ſomething that is *worſe*; and almoſt in their whole *Practice* and *Converſation*, as well as in many of their *Doctrines* and *Principles?* Which if ſome abler Pen ſhould undertake to ſet forth, it might be the better, and not unneceſſary, as it is poſſible hereafter ſome one may be moved to do.

Neither I think ſhould I have done thus much, but that I find they are grown of late Years ſo exceſſive *High*, *Proud*, *Imperious*, *Scornful*, and *Hardened* in a ſtrange kind of *Confidence* and *Quibbling Equivocations*, beyond the bounds of *Modeſty* and *Reaſon*, that they have need of ſomething to make them *ſenſible*, if it may be, and better to *know* themſelves, that they may not thus proudly *Deſpiſe*, *Curſe*, and *Condemn* everlaſtingly *others* that are not of their *Body*, *Church*, and *Way*.

Certainly the Old *Serpent* was the *firſt Equivocator*, Evaſive *Quibbler*, and ſo the grandeſt *Hypocrite* that ever was, when he deceived our great Grand-Mother *Eve*, and it is as certain by what we ſee with our *Eyes*, and hear with our *Ears*, that he hath not yet forgot that Old *Trade*; no ſmall in-

ſtances

ſtances whereof, the *Quakers* late *Practices*, and many of their *Pamphlets* (which you will find here cited) moſt evidently appear to be.

I beſeech you therefore give me leave in the Bowels of *Love* and *Compaſſion* ſeriouſly to *warn* and *admoniſh* you (and ſuch of them as will hear) to look well to your *goings*, and conſider upon what it is you *ſtand*; whether it be not very much upon *Mens bare words*, or your *own Fancies*, or at beſt, in *Naked likeneſſes*, and *meer Imitations*, after you have been ſo long crying out againſt all *Humane Traditions*, *Literal Imitations*, making of *Likeneſſes* and *Figures* to your ſelves, of what you find was *once* the *Condition* of others, and beware of ſuch *uncertain*, *variable*, *changeable Lights* and *Doctrines*, as have no certainer *baſis* than *Geo. Foxes* Light, or Mr. *Penn's* Sandy Foundation. Be not *High-minded*, but *Fear*, and let the Royal Law of CHARITY continue *above all*, amongſt *all*, and I ſhall ſubſcribe my ſelf

An Unfeigned deſirer of thy Souls Welfare.

THOMAS THOMPSON.

THE

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THE

The Third Part OF THE QUAKERS QUIBBLES.

Being a Continuation *of their* Quibbles, Equivocations, Contradictions, Riddles, Rounds, *and* Confusions, *in ſeveral particulars.*

THAT Flood of *Follies* and *Abſurdities*, that Cloud of *Confuſions*, and Self-*contradictions*, which ſhatters it ſelf up and down by *Plats* in ſundry *Showres* throughout the ſundry *Pages* of thoſe *Mens* Books, every Eye that *Reads* them (as they there lye at a *diſtance*) 'tis poſſible may not ſo eaſily *ſet ſight* on them. Therefore I ſhall cull ſome few of them only out (for the whole Number paſſes my skill to caſt Account of) and *clap* them a little *cloſer* together, not ſo much to *ſhame* them, as to *honour* the *Truth* which they would *ſhame*. That they may be the more *Ready* to be *Read*, and apparent to the view of every Ordinary *Reader*, (That any, ſave ſuch, as ſeeing, will not ſee) may ſee the Sword of the *Lord* already laid on the *Arm* and *Right-eye* of the *Idol-Prophets*,

to

to the drying up of the *one*, and the darkening of the *other*, for perverting the right way of the *Lord*; ſo that they ſee not the *Sun* of *Righteouſneſs*, nor yet the *Moon* of ſo much as *Common ſenſe* and *Reaſon*; but *grope* about in the *miſt* of their own *muddy minds*, ſo as to need ſome to *Lead* them by the *Hand*, and ſhew them whereabouts they are, and what a *ſhaking Sandy Foundation* they ſtand on. *Sam. Fiſher's Addit. Appendix*, [Tranſpros'd] p. 2.

SECT. I.

The Quakers Quibbles *concerning* Quaking *and* Trembling, *and* Diſcerning *the Lord's* Voyce.

Sect. 1. ABout ſixteen Years ago, this was their *Doctrine*; A *Paper* ſent forth into the World from them that are ſcornfully called *Quakers*, p. 5. "*Moſes*, who was Judge over all "*Iſrael*, feared, *Quaked*, and Trembled exceed-"ingly: And the *Son of Man* was to eat his Bread, "with *Quaking*: And *Daniel* the Man of God *trem-"bled*, and was aſtoniſh'd. And *Jeremiah*, the "Prophet of the Lord, all his Bones did *Shake*: "And *David*, who was King, *Trembled* and *Qua-"ked*: And *Habakkuk*, who was a Prophet, *Trem-"bled*; his Belly ſhook, his Lips quivered. And "*Iſaac*, in whom the Seed was called, *Trembled* "exceedingly: And *Paul*, a Miniſter of Chriſt,

"*Trem-*

"*Trembled*: But they [*viz. The Prieſts and Teach-*
"*ers*] make a ſcorn of *Trembling* and *Quaking*,
"and ſhew themſelves ignorant, and ſtrangers to
"the *Life and Power* of God, as their Genera-
"tion ever was ---- But the Seed of God and the
"Prophets, and the Servants of the Lord we own,
"*and their Conditions we witneſs*; and therefore
"*all* the *Prieſts* we utterly deny.

Sam. Fiſher, in his *Ruſticus ad Academicos*, ſe-cond Exercitation, p. 18. "As for that *Holy Duty*
"it ſelf of *Quaking* and Trembling at the Word of
"God, which as blind a Guide, and brute a Beaſt
"as thou [*viz. Dr. Owen*] art in ſpeaking evil
"of what thou knoweſt, as alſo of what thou know-
"eſt not; thou both owneſt and acknowledgeſt the
"Holy Men of God were taken with of Old, *when*
"moved to utter his Word, as it came to them,
"(witneſs thy own words, the coming of the Word
"to them filled them with dread and Reverence of
"God, *Hab.* 3. 16. And alſo greatly affected
"even *their outward Man*) ---- yet we own it (as
"thou in word doeſt) *&c.*

And accordingly then was their *Practice*; it was a very frequent thing among them, almoſt in every Meeting, one might ſee *One* or *More* of them, *Quaking*, *Shaking*, and *Trembling*.

Sect. 2. But now to *wheel* about again; about *Ten* Years afterwards, Obſerve how the *Quaker* would *Quibble* and mince the Matter, in *Patrick Livingſtone*'s plain and down-right dealing with them that were with us, and are gone out from us, p. 10. I will here give you his own words, he be-ing (as I underſtand) one of the *Quakers* Mini-ſtry. "Now

"Now, thoſe that were with us, and are gone "from us, they pretend to own the firſt coming "forth, and they cry, where is the *Power that was* "*at firſt*? --- But here we ſee the ſubtilty of the Ene- "my, becauſe the *mighty motions* of the *Bodies* of "Friends are *ceaſed*, and Friends are ſtill, cool, "and quiet; therefore theſe Perſons are made to "think that the *ſame Power* is not in Meetings; but "Oh ye *Fooliſh* Ones, and beguiled by the *Enemy*! "Can ye not diſcern the Times; *That* time, and "*this* time? When Phyſick is given to the Body, "is it not to work terribly, that it may purge the "Body? And when all is purged out the Phyſick "leaves working, and the Body is ſtill? Were not "*all* the breakings and meltings, and terrible *Sha-* "*kings* and *Quakings* of Friends *Bodies*, to *purge* "*out ſin*, and to bring to ſtilneſs, coolneſs, and "calmneſs of mind? ---- Now, *when* theſe terrible "*Shakings*, Breakings, and Meltings were, they "were but for a *little* time, and ſo were quickly "gone again; *and the Voyce of the Lord was not* "*diſtinctly diſcerned there*; but theſe were that "thereby *Sin* might be *purged* out; and then the "*Cauſe* of Terrible Potions was taken away, and "the ſtilneſs being come, that's a durable thing, a "Solid Condition; and *here* the *Mind* is brought "into a *CAPACITY* to diſcern the Voyce of "the *LORD*; whereas in the time of the violent "Motions, the *Mind* was ſo *hurried*, and toſſed "with the Rage of the *Enemy*, ſo that there was "not a *clear diſcerning* what might be done, or left "undone in many things. So far he: And what *Concords* here? Does not this ſound like *Harp* and *Harrow*? Let any one Obſerve how the *Quakers* are

are *changed*, both in their Doctrine and Practice, and yet I am almost of the Opinion, that the *Quakers* will have the *Face* and *Confidence* to deny it, though it be thus *palpable* to our *very eyes* and Senses.

Sect. 3. *P. Livingstone*, one of their Ministers, would here *Quibble* indeed, mince and extenuate the Business, and yet alas, all to no purpose, except to render themselves both more *Ridiculous*, and *Hypocritical*; For,

When the *Quakers* opposed the Ministers, then *Quaking* and *Trembling* was to continue for *Thousands* of Years, even from *Isaac*, *Moses*, *&c.* to our time, and the *Ministers* not *witnessing in themselves* that Condition *of the Holy men of God*, was then by the *Quakers* urged as ground enough for the *Ministers* utterly to be *denyed*. But to turn round again, when now within this seven Years the *Foxonian Quakers* are Questioned by other *Quakers* for their *Quaking* being *CEASED* among them; Oh then! [*it is the subtilty of the ENEMY, and they cannot discern times, and Quaking was but for a* little time, *and was to purge out sin*:]

And that you may yet further see the Vanity of all this *Quibbling*, do but consider, or let *P. Livingstone* tell you if he pleases.

1. Whether the *Son* of *Man's* Trembling and Quaking was to purge out *Sin?*

2. What, had the *Son of Man* Sin to purge out, and the *Quakers now* none? Had *Isaac*, *Moses*, *Daniel*, *Jeremiah*, and those *Holy* Men of *God*, Sin *then* to purge out more than the *Quakers* have now?

3. But how do those that have within these seven Years

Years been Converted to *Quakeriſm* without ſuch terrible motions of Body and Quakings as was at firſt among them? What, had they no *Sin* at all to purge out? Or, are they ſtill among the *Quakers* with their *Sins* unpurged?

4. *Now, when theſe Terrible ſhakings were* (ſays the Quaker) [*The VOICE of the LORD was not diſtinctly DISCERNED there*] Oh Excellent! what, did not the *Son of Man*, *Iſaac*, *Moſes*, *Daniel*, and *Habakkuk*, &c. before, and when they Trembled, and Quaked, diſtinctly diſcern the *Voice* of the *Lord*? Surely they dare not ſay ſo: and if they ſay *they* did, but the *Quakers* did not, then the *Quakers* Trembling was not like the Trembling of *thoſe* Prophets and Holy Men of God of Old.

5. Beſides, whereas this *Quaker* tells us, *That when theſe Terrible* Shakings *were*, *the* Voice *of the* Lord *was not diſtinctly diſcerned.* He thereby confeſſes that the *Quakers THEN* (notwithſtanding all their talk and high pretences) *did not diſtinctly diſcern the Voice of the Lord*; which I think may be a *great Truth*, though he hath given himſelf and Party a *deſperate* blow by it, which he can be never able to recover, (and I Challenge *W. P.* to do it, without *ſhameful begging* the *QUESTION*, or having others to believe it on *his bare word*, if he can.)

'For, if when they *pretended* ſo high, and to ſuch 'ſtrange *Power* among them, and had ſuch *mighty* '*motions*, they *themſelves* now confeſs, that not-'withſtanding all that, (and all their *Preaching* up, 'and *confidence* of the *Light*, *Spirit*, and *Voice* of 'the Lord *WITHIN* them,) they yet had not

'a

'a distinct *discerning* of the Lord's Voyce, nor their 'minds brought into so much as a *CAPACITY* 'to discern it, how can they be *MORE* confi-'dent, and *Infallibly* evidence they are *MORE* 'certain of it *now*? Or, why may they not be mi-'staken, and *mistake* the Lords Voyce *now*, as well 'as fifteen or sixteen Years ago, or not well discern 'which, or what is the Lords Voyce? And why 'may they not *change* again and again, fifteen or six-'teen Years *hence*, and say *then* they had not *be-'fore* a distinct discerning of the Lords Voyce? If 'the Quakers say, but they know *now* they have it, 'so the Quakers formerly said, *they knew it*, '*they felt it*, *they handled it*, *they witnessed it IN 'themselves*, and yet the *Quakers now* say, they 'were so far out then, as not to have a distinct dis-'cerning of the Lords Voyce. And so then may 'the Quakers *now*, for all their *pretences* and con-'fident *talk*.

'Let my *Reader* take Notice, and *they* Consider, 'what's become of their *Quaking* and *Shaking*, 'their mighty *Motions*, and pretended *Voyce* of the 'Lord *within*.

'And I think this may be enough for *Quaking*, to 'shew that the *present Quakers* I deal withall have 'little *more* than the *Name* now, in this particular. '*Sic mutantur*.

SECT. II.

The Quakers Quibbles *about* Set-days *and* Set-places.

Sect. 1. PRinciples of Truth, p. 42. *per E. Burroughs, We believe his True Worſhip required and accepted of him, is not by the Tradition of Men, in outward Obſervances,* or *Set-days,* or *Places, but he is Worſhipped* onely *in Spirit and Truth without* reſpect *of* Times, Places, *or* Things. And this was (one while) the *Quakers* general Doctrine, that they ſhould not run, nor be enjoyned by others to come to Meetings, but as they are *moved* of the Lord thereto, and that without that, it was but Will-Worſhip: See Principles of Truth, p. 24. & 51. *Every Man ought to be left FREE as the Lord ſhall perſwade his own mind in* doing, *or leaving* undone this *or* th' other *practice in* Religion.

Sect. 2. But to *whirle* about, and *run round* again, at other times, *P. Livingſtone* can tell you, *Idem*, p. 5. "It is a dark Spirit, clearneſs and "FREEDOM is not in it, but it hath, and doth "lead into *Bondage*. ---- And here *Satan* by Trans-"forming himſelf hath obtained his End and pur-"poſe in ſuch, for which cauſe he firſt Transformed "himſelf in the matter of the *Hat* and the *Hand*, "and not coming to *Meetings*, until they ſhould "be *moved* of the *Lord*, until at laſt he obtained "his end to get them not to come at all, and not to

"let

"let them rest therewith, but also made, and makes "them believe lyes; as namely, that they be *mo-* "*ved* of the *Lord* to cry against *Meetings*, &c. "And we are certain enough what that Spirit "leads to in the end (for all its fair appearance) If "it be followed to the end, *&c.*

And who now Observes more their *set-days* and *hours* too, their first, and fourth days meeting, and *set places* Built on purpose (as the *Bull and Mouth*, and *Grace-Church street*, &c.) than the *Quakers*? And thus are they run into *Forms* as those whom they once condemned, and now deny that *FREEDOM* they once *allowed* and *cry'd* for; which is all but a *Quibble.*

SECT. III.

The Quakers Quibbles *about* Forms *and the* Church.

Sect. 1. THat the *Quakers* at first did cry out against *Forms* and several *external* Ordinances, and all *Formality* in *Divine Worship* and the *Church* of *God*, is so generally known, that I think I need not trouble the Reader with Instances; yet if any should doubt it, see *G. Fox* Mystery, p. 65. Paul *brought the Saints off from things that are* seen, *and water is* seen, *and it's Baptism*: Here is a few words will serve for all.

Sect. 2. But then to go *round* again, when others of the *Quakers* Object againſt them, *That taking off the* Hat *in prayer, and taking by the* Hand *are but* Formal, *and that by ſetting up this, Friends were ſetters up of* Forms; now, hear the Quakers Quibble, *P. Livingſtone*, Idem, p. 12. in Anſwer to that Objection. *The* Form *of* Truth *we own; that which* Truth *appears in, that is the* Form *of Truth: Friends do not chuſe a* Form *for the Truth, but* Truth *chuſeth its own* Form, *and moveth in it at its pleaſure.* Oh Excellent! then it ſeems taking off the *Hat*, or taking by the *Hand* is the *Form* among the *Quakers* that *Truth* appears in, and this is the *Form* that the *Truth* chuſeth for its own; Oh rare *Formaliſts*!

Sect. 3. Then *P. Livingſtone* goes on, p. 13. "And we know thoſe that do the *contrary*, pretend "what they will, it is by and in that Spirit which is "oppoſite, and oppoſes the Truth of God, and its "Children, and we know if they were lead by *the* "*Spirit of the Body* [*ideſt*, the Church] they "would be led to the *ſame* things it leads the *Body*, "and acts the *Body* in, for the *Body* is one, though "many Members, it being guided by one Life, *and* "*they agree in theſe things*, and one ſtands not with "the *Hat* on, and another with it off; nor one doth "not give the *Hand*, and another refuſeth, which "is a contradiction; but we ſee further into the "thing than the *Hat* and *Hand*. We ſee and know "the Spirit of Enmity in the ground --- and it is tru-"ly teſtified againſt, to be *that Spirit* of ANTI-"CHRIST, againſt CHRIST: and the Spirit "of Truth in the *Body* [*i.e.* the Church] beareth "this Teſtimony againſt that Spirit and them Acted

"by

"by it: Oh, what *Rents* and *Diviſions* this evil "Spirit hath made! How many poor ſimple Hearts "have been drawn aſide by it! *So far he.*

"Now, is not this exactly like the Doctrine and "Practice of the Church of *Rome*? Nay, the Qua- "kers are got ſo far, as to ſay, *Friends that ſtand* "*in the Life*, and are the Body, *know that there* "*is not, NOR CANNOT BE preſervation* "*out of the* Body [meaning the Body of Quakers] "*For they that are out of the* Body, *are out of the* "Faith, *and are not of the Body, Pat. Living-* "*ſtone*, p. 20. Juſt as the *Papiſts* ſay there's *no* "*Salvation out of the Church*: Yea, and more; "*that they muſt believe as the* True Church (mean- "ing the *Quakers* Church) Believes, or elſe poſi- "tively they cannot be ſaved: For theſe are his ex- "preſs words, *viz. I bear my teſtimony for that* "*People, in ſcorn called Quakers, that the Lord* "*hath choſen them a peculiar People*, above all *Peo-* "*ple upon the Earth, and we are to turn to* no other "*People*, &c.

"*And they that believe not as the true Church-* "*Believes CANNOT BE SAVED*------ "*But this we know of an INFALLIBLE* "*certainty, that WE being faithful in the Truth,* "*thoſe that are gone from us are of another Spirit,* "and not of the Faith *of the* True Church. *P. Li-* *vingſtone, p.* 22, & 23. (this is like the very top- ſtone of Popery) and that in ſuch *low* and *external* things too, as in giving the *Hand*, pulling off the *Hat*, and coming to *Quakers Meetings.*

Sect. 4. "Is not the Hat and the Hand *SEEN*? "Is it not a ſtrange thing, that giving the *Hand*, "and pulling off the *Hat* ſhould be *Ordinances* to

"*CONTINUE* in the *True Church*, but not *Wa-*
"*ter-Baptiſm*, and Material *Bread* and *Wine* in the
"Lords Supper? Note, Readers, I pray you;
"Weigh this ſeriouſly, and what their Reaſons can
"be, Remembring *G. Fox*'s words at the begin-
"ning of this Section.

Conſider well whither it is theſe *Quakers* are a Running, laying ſuch a *Neceſſity* on ſuch a *Ceremonial* and external thing, as *giving* the *Hand*; do they not in this of the *Hand* exceed the Church of *Rome* in her *impoſitions?* I have Tranſcribed the more of this, that you may ſee how far the *Quakers* themſelves are *now* come to own Forms, and diſown the *Spirit* in *particular* Perſons, and are already got to the *Spirit IN* the *Body*, yea, and *OF* the *Body* of Friends: that is, *the Spirit in and of their Church*: Like as the *Pope* and Church of *Rome*; and thus you may underſtand how the *Quakers* are, and have been *Divided* amongſt themſelves, one pretending the *Spirit*, and others pretending the *Spirit*, one againſt another, and that which one calls the *Spirit of Chriſt*, the other Quaker calls the Spirit of *Antichriſt*, and that which one calls *Light*, the other ſays is *Darkneſs*, and if they *will* continue *running* round, and *groping* up and down in that *Darkneſs*, notwithſtanding this Faithful *Admonition*, ſo let them.

SECT.

SECT. IV.

The Quakers Quibbles *about* Fleſh *being* Silent.

Sect. 1. IT is as generally known that this was at firſt the *Quakers* Doctrine, and they uſed to cry out to others, *Ceaſe from Man, let all Fleſh be ſilent,* and ſo would ſtop the Mouths of other Men and Teachers, and draw People away from hearing of others.

Sect. 2. But *now*, when other *Quakers* tell them ſo, then hear how they *wheel* about again, *P. Livingſtone*, Idem p. 14. *You that cry, let all Fleſh be ſilent, and yet not ſilent in your ſelves, you but mock God, and belie him, he hath not bid you cry ſo,* ---- *For it is ſeen in the eternal Light, that ſuch would have the Truth ſilenc'd and its Children.*

And the Prophet *ſaid*, Ceaſe from Man, *but HE taught, or the LIFE* in and by *him taught, but all teaching that comes not from the LIFE, are* Men's *teachings*, that *is, the Fleſh to be* ſilenced: *But ſuch as be taught of the Lord, and ſent of him to Publiſh his* Truth, *this is not to be denyed, nor is denyed by them that know its teachings in themſelves*, &c.

Oh Excellent *Quibbling*, but pitiful *begging* of the *Queſtion*, for they ſtill take that for granted, which never was, nor can be granted them, That *that* onely in them is the *Life* and the *Lords teaching* which they call ſo, *MORE* than *that* in others, who oppoſe them.

Sect. 3. Thus you ſee, *one* while they would have us *ceaſe from Man*, *another* while (*to go round*) we muſt *not ceaſe from Man*, nor the Light and Life in the Man; *another* while to *face about again* and meet in the middle, we muſt ceaſe from the Man, but not from the Light in the Man; and one while the pretended *Light* in the Man is *Light*, and at other times 'tis *Darkneſs*, and all this as they (the Men, or the Life in them) fancy and pleaſe, when they pleaſe, how they pleaſe, or what they pleaſe. *One* while all Fleſh and Man is to be ſilent, but *another* time (to dance the Rounds) the *Prophet* (who was a Man, and Fleſh) Taught, or the Life in and by him Taught, one or the other, or both; or he knows not whether: Oh! the profound *Riddles* and *Quibbles* of theſe Quakers!

Sect. 4. 'For that's a great *Myſtery* and a *Riddle*, that deſerves unriddling upon all Occaſions, that 'when a *Quaker* ſays, *I ſay this*, or, *I write this*, 'or, *I Act this*, or, *I thought good*, or, *I thought* 'meet, as *G. W.* ſaid (to write an Anſwer to the 'Quakers Quibbles,) whether he means the Man '*George*, or the *Light within*, or both, or neither? 'And pray *George* be ſo favourable to thy Coun-'trey-men and me, as to let us know when it is the '*Light* in thee or the *Fleſh*, that ſpeaks or writes, 'when thou (or any for thee) writes again.

SECT.

SECT. V.

The Quakers Quibbles *about the* Anoynting.

Sect. 1. THat the *Quakers one* while did moſt frequently cry out, *the* Anoynting *which they had Received, abideth in them, and they need not that any Man teach them, but as the* ſame Anoynting *teaches them* all *things*, &c. I think themſelves ſhould not have Confidence (though they have abundantly too much) to deny; and that their Doctrine was at firſt: *This is the New Covenant, I will put my Laws into their Minds, and Write them in their Hearts, and they ſhall not teach* every Man *his* Neighbour, *and* every Man *his* Brother, *&c. G. Fox* Teſtimony of the True Light, p. 37.

Sect. 2. But now when others among themſelves have Objected this very thing againſt them, then hear the *Quibble*, *P. Livingſtone*, p. 15. 'Here 'indeed is a ſubtle Bait of the Enemy to ſtop Truths 'Teſtimony through them that are called to bear it, 'and to Publiſh it to the Nations: And ye need that 'no Man Teach you, but as the *ſame Anoynting* 'Teacheth you in all things, ſay they; But why 'did HE Teach both by *writing and ſpeaking*, 'who ſpake or wrot theſe words? Or rather, was 'it not the *Anoynting* in him *that wrote* unto them, 'That they needed not the Teaching of Man, who 'was *meerly Man*, and was not come to the *Anoynting*

'ing in themſelves, but this forbids not the Anoynt-'ing to Edifie the Church ---- as it doth *move* 'through either Son or Daughter, and this is not '*Man's* Teaching, but this is the *Anoynting* which 'is Truth.

Sect. 3. Excellent ſtill, the Old *begging* of the *Queſtion*, and *Quibbling*; it is when they pleaſe, not the *Man*, but the *Anoynting* in the Man, that writes and Teaches, and when they (*Pope-like*) pleaſe; it is not the *Anoynting* in the Man, but the *Man* that Teaches or Writes: But how came this *Foxonian* Quaker to have this Popedome and Infallibility of Judgment *MORE* than theſe *other* Quakers? Who gave it him? hath he not *arrogantly aſſumed* it to himſelf? moſt certainly.

No *Quaker* can juſtly blame me, if I require ſatisfaction of them in this particular, or for asking them (to ſhew them how they *run round* in a Circle) about the *Voyce of God, the Word, or Anoynting, and Light within them*; one of their own Teachers and Learned Men having not thought it *uncivil*, nor *abuſive* to ask and publiſh the like concerning the *SACRED SCRIPTURES* (except they will be ſo hardy as to ſay *now*, what, or to the like purpoſe, ſome of them heretofore have not much ſtuck at, 'That the Voyce of God 'and the Light *IN THEMSELVES* is *bet-'ter*, *higher*, and more *certain* and *infallible* than 'the Voyce of God, and Light *in the HOLY 'SCRIPTURES*, and is not to be *Queſtioned* 'by others, though the *Holy Scriptures* may be '*Queſtioned* by the Quakers or Papiſts;) you will find it in *Sam. Fiſhers* Addit. Appendix, p. 21. an Eminent approved Quaker, whence I take it, *mutatis mutandis*, viz.

'Tell

'*Tell us then, how may it be known* assuredly, uncontroulably, infallibly (that the *Scriptures*, says '*Fisher*, but say I) that *that* which the Quakers 'call the *Word*, Anointing *Voyce* of the *Lord WITHIN THEM, is at* all *of GOD*, and *not a cunning devised FABLE, or their own Invention* 'and *Phantasie?*

'*If they tell us by the* Testimony of the *Spirit WITHIN* which (say they) is *onely Allsufficient to that purpose*, and they have the Witness in themselves, the Spirit bearing Witness with 'their Spirits; Then we ask them, *But by what shall we* Try, *and find* assuredly, *and* infallibly, '*that that Testimony and Spirit is of GOD, and not a* false one, *that tells us* (that the *Scripture is of God*, boldly, says *Fisher*, but say I,) *that* 'that *Light, Word anoynting, or Voyce WITHIN, is of GOD?*

Sect. 4. I request and desire *Geo. Whitehead, W. Pen*, either, or both, or any *Quaker* in *England* to give a *Visible* manifestation, or a *Direct* and 'demonstrative Answer to this, without going round 'in a *Circle*, or basely begging the *Question:* If 'not, for shame let them be silent, and Learn to be 'humble, and not arrogantly Contradict and Condemn *OTHERS*, if they cannot say, and evidently produce *MORE* for themselves in their '*Pretensions*, and *Motions*, than *OTHERS* do 'or can, that make no such pretensions; For it is not 'enough to say, that *John* Witnessed the Anoynting, 'or the *Church then* enjoyed it, or the *Apostles* had 'it, for that *John* and the *Apostles* and *Churches* 'then had *such* an *Unction* as impowered them with 'many and several Excellent *SPIRITUAL*

'Gifts,

'Gifts; as the Gifts of *Healing*, the Gift of 'Tongues, the Gift of *Prophecy* by *Impoſition of* 'Hands of the *Presbytery*, &c. which they have 'not *now*, for all their High pretences, nor never 'had, that I have heard; and beſides, to ſay, that 'John and the *Saints*, and *Churches* of Old *witneſſed* 'it, does *no more prove* that the *Quakers now* have 'it, than that the *Baptiſts*, or ſome other *Churches* '(which they diſown) *now* have it. This then is 'ſo far from a *Proof*, that it is but a ſilly *Quibble*.

Sect. 5. But the *Anoynting* that the Lord *JESUS* and the *True Apoſtles* had, was with the *Holy Ghoſt indeed*, and with *Power* (and not the *Word* or *Name* onely of it, which is all that yet appears the Quakers have) enabling them to go about doing good, and *HEALING ALL* that were oppreſſed of the *Devil*, and curing their *BODILY* Diſtempers, *Acts* 10. 38. *How God* Annoynted *JESUS of NAZARETH with the* Holy Ghoſt, *and with* Power, *who went about doing good, HEALING all that were Oppreſſed of the Devil, for God was with him, and WE are Wineſſes*, &c. But the *Quakers*, and the *Chriſt within them*, doe onely (for ought yet appears to *others*) go about with *words* and *talking*, but demonſtrate *no more* Power, than the *Papiſts* when they *Convince*, and bring over ſome Perſons to them by their *Words* and *Doctrine*, as ſometimes the *Jeſuites*, and ſometimes the *Quakers*, both do, according to the *Ignorance*, or *weak Brains*, or the *private Ends* and *Intereſt* thatthe Perſons they meet withal, may happen to have. *Simplicibus facilè Imponitur.*

SECT.

SECT. VI.

The Quakers Quibbles *about the* Spirit.

Sect. 1. THat no Perſons in *England have talked more of the* Spirit, *and pretended more to the* Spirit, *nor cryed out the* Spirit, *the* Spirit, *ſo much as the Quakers did at firſt*: I ſuppoſe none that knew them, will, or can deny; *and that they blamed others for calling it a* private *Spirit, or* whining *Spirit, and for ſaying that it lead them into private places, and to creep into Houſes.*

Sect. 2. And yet behold the very ſame Accuſation have ſome of the *Quakers* took up now againſt others of them. See *P. Livingſtone*, Idem p. 19. 'Now, you that are led by that *private* Spirit, 'though you pretend it to be *Univerſal*, you draw 'into *ſecret* places, ---- for you abſent the *Meetings* 'of Gods People; Mark (*ſays he*) here is a de-'ceitful *whining* Spirit, that would be counted a '*Sufferer*, and would be counted Innocent and meek, 'but this is truly ſeen not to be the Spirit of *Sion*'s 'Children.] And what was all this for, think you? but becauſe one that was of the Quakers, writ thus, *Tell the Daughter of* Zion, *behold thy King cometh unto thee, meek, and ſitting upon an Aſs, though it be ſmitten on all hands, yet it bears it all, and ſuffers it, although it be ſmitten in the Houſe of its Friends yet grudgeth not, nor repineth.*] And this is the Language, that *P. Livingſtone* crys out, *mark, here is a* deceitful-whining-Spirit.

Sect. 3. So

Sect. 3. So that it appears they have Learnt of their Adversaries, the word *Whyning*, and *Whinning-Spirit*, and thus now the *Quakers* cry out (as their Adversaries did formerly against them) *a-private-whyning-Spirit*, instead of the *pure-living-powerful-Spirit of the Lord.* Here you may Observe, That if others (though *Quakers*, that own the same Principle with themselves, *of the Light within*) pretend to the *Spirit*, or talk of the *Spirit*, Oh, then it is a dark-Spirit, a whining-Spirit, private-Spirit, the Spirit of *Antichrist* : and the *Spirit* of the *Body* onely is the Spirit of *Christ*: See more of this in the third and fifth particular before, and thus still, *stat pro ratione voluntas*, & *ipse dixit* is all, and must be sufficient to others, or nothing, for ought yet appears.

SECT. VII.

The Quakers Quibbles *and Hypocrisie in their Doctrine about* Scholar-ship *and* Languages, *with reference to their own* Practices.

Sect. 1. ONE while this is the *Quakers Doctrine*, that is, when they Cry out against *Learning* in *others*, (because they would have all People come to be so *silly* and *Ignorant* as to

to *believe* them, or not to have *Learning* enough to *Confute* them) then thus; 'The Word, which 'is the Original, which the Apoſtles Preached a-'mongſt the *Hebrews*, and *Greeks*, which was be-'fore Tongues were, and your Original; *which* '*will break all your Tongues and Original to pieces*; 'Pilate had your Original of *Hebrew*, *Greek*, *and* '*Latine*, who Crucified Chriſt: He that draws 'back into many *Languages*, as into *Hebrew* and '*Greek*, draws back into the *Naturals*, and ſo 'draws into *Confuſion*. But the *Miniſters* of God, 'who Preach the Everlaſting Goſpel, which endures 'for ever, draw up into *one Language*, and ſo the 'Prieſts and all that Trade *into Natural* Languages, 'we *UTTERLY* deny. A Paper ſent forth into the World, p. 3.] and much to this effect we had formerly from them, 'That the Light within is 'able ALONE to reveal to them the Truth, and 'maintain it againſt all others, and that they receive 'their *Doctrine* by *Inward* Revelations, and not by 'any *outward* means, &c.

Sect. 2. Another while (that is, when the Quakers are either to *maintain* their own Principles, or *confute* others) then to go *round* again, 'It is Law-'ful and good to draw back into many Natural Lan-'guages, as into *Hebrew* and *Greek*, yea, and *La-'tine* too, as *G. W*'s Practice evinces in his Intro-'duction to his Divinity of Chriſt, (*though it is 'probable* He *underſtands as little* Hebrew *as G. 'Fox doth Greek*;) and many more Natural Lan-'guages you have (and more abundantly) in *W. 'P*'s. Vindication of *G. Foxes* Falſities, and Non-'ſence. See here according to their own Verdict, they are drawing back into the *NATURALS*,

and

and ſo draw into *CONFUSION*, and are not the *Miniſters of God*, who draw up into *ONE* Language, for they now draw down into *MANY* Languages, and therefore are utterly to be denyed, if *Quakers* themſelves may be Credited.

Sect. 3. And not onely ſo, but alſo in their *Practice* it is to be further Obſerved, that when any *Publique Diſpute* is with them *appointed*, notwithſtanding all their *Talk* and *Pretences* to others of *Immediate* Revelation, and *Divine* Inſpiration, and the *ſufficiency ALONE* of the *Light within*, yet they dare not *truſt to that*, but commonly they will have one, if not two that are *Scholars*, and that have been bred *Scholars* at our Schools; as *Sam. Fiſher* formerly, and *G. Keith*, or *W. Pen*, of late Years, and the like; the Diſcourſe or Diſpute is for the moſt part managed by them, and moſt commonly lyes wholly upon *ſuch*, whereas if their *Light* within every one was *ALONE* ſufficient, and they had it Divinely *Inſpired* into them by the *Spirit* at *that* very *Inſtant*, then any other of the *Quakers* might be as able to manage ſuch Diſputes as them that have been brought up *Scholars* at our Schools. But alas, when ſome ſuch come to the buſineſs, we have ſeen what *pitiful* work they have made on't, and how quickly they have been *Non-pluſt* for want of ſome of thoſe *School-diſtinctions*, that *G. K.* and *W. P.* can furniſh them withal, better than all the *Light G. F.* their great Prophet appears as yet to have.

Sect. 4. Yet to turn *half round back again*, ſee *G. Foxes* words, Teſtimony of the True Light, at the beginning of p. 42. It's too long and too full of *Tautologies* here to Tranſcribe.

Sect. 5. But

But to *dance* the *rounds*, and *face quite about*, once more; at last *G. Keith* can tell us, and reprove *Jer. Ives* for *Transgressing the* Just Laws *of Dispute, by an Error called in the Schools* μεταβάσις εἰς ἄλλο γένος, *a Transition from one kind of Matter to another.* Did *G. Keith* speak and know this *Just Law* by *immediate Inspiration* at that *instant*, since he assured us all along in that dispute he found the Presence of God assisting him? Or had not he before *learnt* it at the *Schools*? I Challenge them to nominate but *ONE Quaker* (amongst them all) that could have made that Answer to detect *Jeremy*, by the *ALONE sufficiency and Revelation* of the *Light within* at that very *Instant*, that had not *first* heard of it from some others, or learnt it at *School*; I press and urge any *Quaker* in *England* to Answer, and Witness this in plainness, if he can: But alas, poor Men! if they would be ingenuously honest, they must grant they cannot, and that *G. Keith* did not there (and therein) speak *ANY MORE* by immediate Revelation than others, and so was not *Infallible* in all he said.

Sect. 6. However *now* it seems our *Schools* have the *Just Laws* of Dispute amongst them, by a Present *Quakers* Confession; thank thee, *George*, thanks kindly. It is hoped *W. Pen*, and *thee Geo.* may come to bring the silly *Quakers* (off from some of their Old Fancies) to own more of *ours*, and amongst *us* e're long, though to give you your due, you are come a pretty way already, and fall in *softly* by degrees even whilst you pretend the *Contrary*, that so the People might not take too much *notice* of it.

Sect. 7. And some do Observe, that notwithstanding all the *Quakers* former hideous Out-crys against *Schools* of *Learning*, *Universities*, against *Hamane*

Learning, *Philoſophy*, *Logick*, *Scholaſtical Divinity and Doctrines*; yet now notable Mr. *Penn* is framing and ſetting up, both a *Formal*, *Scholaſtical*, and *Philoſophical Divinity* amongſt the *Quakers* (whether they mind it, underſtand it, or can ſee through it or no) in his writings and Vindications of *Reſolves*, *Decrees*, *Rules*, or *Aphoriſms*, *Bodies*, or *Syſtems* of *Principles* and *Doctrines*, with *Genus*, *Species*, *Proprium*, *accidens*, & *differentia in Communem*, *propriam*, *maximè propriam*, *formaliter*, *ſimpliciter*, *Relativè*, *Secundùm ſe* & *ſecundum quid*, or the like; as *Subſtance*, *Accidents*, *Eſſential*, and *Deſcriptive*, *Simply*, and *Relatively*, *moſt proper*, *proper*, and *leſs proper*, *abſtract* and *Concrete*, and much more of the ſame Nature, that Great *Geo. Fox* ſo long ſince Challenged the Scholars and Doctors of *Europe* about, inquiring *what was their* Root, Ground, *and* Derivation, *and if they were not all begot in the* Fall, *or ſprang up out of* Babel. See *G. Foxes* Primmer for the Scholars and Doctors of *Europe*; 'tis a pretty piece indeed! 'tis conceived worthy of Mr. *Penn*'s Study, and I cannot think of any Body that would be ſo fit for the purpoſe, as he, to ſatisfie his great Prophet, G. *Fox*, in moſt of thoſe *vain*, *ſilly*, and *Ridiculous Queſtions* about Words and Terms in the *Schools*, the Ground, the Root, the Derivation, *&c.* of them: Why may it not be as good and profitable employ for *W. Penn* to *Anſwer* them, as for G. *Fox* to *Ask* them, *Write*, and *Publiſh* them? I ſhould think it the more profitable of the two; For now the Queſtions being without Anſwers, G. *Foxes* Primmer is of little Value, and leſs Uſe, except onely to ſhew the grand Prophets *Whimſies*, and *Wind-mill* in his *Brain*, or to Teach his ſilly Diſciples the Art of *Tautologizing*.

Thus

Thus you may see *Tempora mutantur*, and the Quakers *run the Rounds*; but yet have a care that you do not imagine but that these their Teachers and Leaders are *immediately inspired*, and *Infallible* still, I warrant you, as much as ever they were, but not one whit *MORE* than before, or since they became *Quakers*.

Sic Diruit, ædificat, mutat Quadrata Rotundis.

SECT. VIII.

The Quakers Quibbles *and* Hypocrisie *in their* Doctrine *about* Punching *People, and* Haling *them out of* Assemblies, *with reference to their own* Practices *now.*

Sect. 1. ONE while (that was, when others *thrust* and *punch'd*, and *pulled* the *Quakers* out of their Assemblies, Meetings, or Synagogues, for coming in and disturbing them, then) the *Quakers* Doctrine was such as this — 'They profess *Moses*, '*Christ*, and the Apostles words, but see not the ful-'filling of *Moses*, and the Prophets, nor Christ's 'words, and Apostles words, such as be out of the 'Light, that believes [that's *G. Foxes English* very 'frequent] not in it, these are now *Haling* out of 'the Synagogues, Prisoning, and Beating, and Per-'secuting, that believe not in the Light that enlightens 'every Man that cometh into the World, as the *Jews* 'did out of their *Temple*, &c. *G. Fox* Testimony of the True Light, p. 46.

'Come, let us Reason, had not many the Scriptures, 'yet *Haled* out of the Synagogues, what think you

'of them? ---- And your Teachers have got into the 'chiefeſt place in the Synagogues, in the PHARISEES 'ſteps, and cry, *take them away* that are *moved* to 'come into your Synagogues to ſpeak, ſo many are '*knock'd down*, *haled out* of the Synagogues, and be-'fore Magiſtrates, and caſt into Priſon; what do you '*differ* herein from the *Jews* which did not believe in 'the Light? *G. F.* profeſſors Catechiſm, p. 6.

'The Spirit of Chriſt doth not lead to *hale* out of the 'Synagogues, to *buffet*, to *pluck* off the Hair of the 'Head, to draw the *blood* of People in the Synagogues, *&c. Idem* p. 10. See more, p. 11. 'Did you ever 'Read of any of the Saints, the *Chriſtians*, did uſe your 'Weapons, or go in your ſteps? You have brought 'your Names upon *Record*, and make them to ſtink.]

'But now if any Man come among them while they 'are ſpeaking, or when they have done, and be *mo-'ved* to ſpeak any thing; *them* of their *Church*, the 'Rude Multitude fall upon him, with Staves, *Fiſts*, 'and *Punches*, &c. A Paper ſent forth into the World, p. 6. *Here they ſhew themſelves to be* no Miniſters of Chriſt, *and their Aſſemblies to be* no Church, *but in Confuſion*, Idem.

Sect. 2. But now to *run round again*, (That is, when ſome Perſons come into the *Quakers Synagogues or Aſſem-blies*, *while they are ſpeaking*, *or when they have done*, *and be* moved *to ſpeak any thing*, then) they will not onely tell the People, and make their ſilly Diſci-ples believe, *That the Man is a* Drunkard, but if they are queſtioned to prove it, *Oh*, *they meant onely* Spi-ritually Drunk, (a pretty *Quibble* by the way) nor onely baſely inſinuate, *that he is a Diſtempered*, and Diſtracted *Perſon*, *but a* Cain, *or a* Devil (as ſome ſaid of *John*) but that's not all; *For to tack quite about*:

If

If one comes into their Aſſemblies, and be moved to ſpeak any thing, though aſſerted, as in *the Name of the Lord*, yet if it does not pleaſe them, the Common Practice in their Meetings is now, to *hunch* and *punch* the poor Man; nay, I have ſeen them Actually lay *violent Hands* on ſome, and *thruſt*, and *pull*, and *hale* them out of their Meeting; once at the *Bull and Mouth*, and once in their Meeting near *Wheeler-ſtreet*, inſomuch that I was aſtoniſh'd at it, and could not have then believed that any ſuch thing ſhould be *acted*, or *Suffered* in a *Quakers Meeting*, had not my Eyes beheld it, (they having ſo much cry'd out againſt it, and been pull'd out themſelves in other Meetings) and yet I did not hear ſo much as *one Quaker* ſpeak againſt it, or *oppoſe* it, when they *punch'd* and *thruſt*, and laid *violent* Hands on the Man, to *hale* him out of their *Meeting* in ſuch a manner.

Sect. 3. How they *ſtruck* and *abuſed* another Man in their *Meeting*, you may take the Account in Quakeriſm is Paganiſm, p. 67, *&c.*

Sect. 4. Nay, no longer ago than in the Moneth of *December* laſt, a Civil Perſon that came to *London* out of the Countrey, and moved as (he ſaid) he hoped from the Lord to ſpeak to them, and oppoſing *G. VV.* in their Meeting, as I am Informed, after *G.* had askt him two Queſtions, and he had Anſwered them directly, and by conſent the Perſon was to ask *G. VV.* as many, which he did; but *G.* finding himſelf, as it ſeems, puzled by one of them, *about Circumciſion of the Heart*, the Perſon was ſo far from getting a *direct* Anſwer, that he onely got his *SHINS BROKEN* directly there amongſt them. I hope the *Quakers* will not have the *Confidence* to deny this, (but I am not ſure, conſidering that ſometimes they have denyed things as

plain) *The Perſon* (it ſeems) *pulling down his ſtockings, and ſhewing his plaiſtered ſhins to them in another of the* Quakers *Meetings before many witneſſes*; and 'tis ſaid he was *hunch'd* and *punch'd* ſo, that he was *black* and *blew* in ſeveral places on his Body; and thus the poor honeſt Man was fain to return home with *BROKEN SHINS*: Oh, meek, mild *Quakeriſm*! Your great Prophet hath *Condemned* you all, ſaying, 'That ſuch things manifeſt ye are out of the 'Light and Life of Saints,& of true Chriſtians and that 'you differ not from the *Jews*, and are none of the Mi-'niſters of *CHRIST*, nor the *TRUE* Church.

Sect. 5. And 'tis no wonder they do not *whip*, or *Impriſon* People, becauſe they have not *power* to do it, but you ſee that as *far* as they *can* and *dare*, and have *power*, they *do*, and *ſuffer* to be done in *their Aſſemblies*: And ſo it cannot be doubted, but that thoſe which will do *ſo much*, would do *more*, if they had *power* enough; but Bleſſed be the Lord they have it not. Beſides, I muſt tell you in this very *Practice* of theirs, they uſe ſometimes a kind of a *Quibbling* way: For many times they will not down right *ſtrike a Man*, but *hunch* him, & *punch* him, and *thruſt* him, and *crowd* him, till the Man is almoſt *ſtifled* amongſt them; and ſo in a *ſecret way* ſometimes almoſt *kill* him, by forcing his *Breath* out, becauſe it ſhould not be taken *Notice* of by others; though twice (as I ſaid before,) I have ſeen violent Hands laid on perſons in their Meetings; Oh ſtrange *turning*! Oh Hypocritical and horrid *Change*!

Sect. 6. One *Francis Chadwel*, who I underſtand Lives in *London*, hath *felt*, and Experienced this in the *Quakers Meetings*, not onely once, or twice, but nearer Twenty times, and hath, and will Witneſs it,

as

as I am very well informed, but I would not have publiſht it, but that I find *Mr. Pen* himſelf (in his *own book*, truly ſtyled *Judas and the Jews*, p. 38.) cannot deny it, but ſays, 'He is a man of no *Conſcience* 'nor *Credit*, in what Relates *to them*, and that he 'hath known him groſly Guilty, both of *Lying* and '*Tipling*, his aim hath been to raiſe up an envious and 'ſcoffing Spirit againſt them, *&c.* and what then? what of all that? ſuppoſing all this was true, Muſt you Quakers lay *violent Hands* on him, and be your *own Judges* and *Jury*, and *Hangman* too, to Execute *Juſtice* on him? Oh rare! is it poſſible, that this is *Quakeriſm*, or theſe *Quakers*, that *houted* and *bawled*, and *diſturbed* others in their Meetings? and if ſome did but *thruſt* and *ſhove* them out, though by *Authority*, and the *Magiſtrates Order*, Oh then, *Perſecution, Perſecution, wicked Jews*, &c. Do ye *Quakers* not demonſtrate your ſelves now to be the *ſame* in the Ground? Here then it is *evident* by *Experience*, that there is not onely a *Perſecuting* Spirit, but a *Perſecuting* Hand amongſt the *Quakers*; and as for a *Perſecuting* Pen and *Tongue*, there's none goes *beyond* them, if any to be *compared* with them for *Billingſgate-Rhetorick*, *Reviling*, *Railing*, *and Damning* their betters to the pit of Hell: Are theſe the men that once pretended to turn *the other Cheek* to the *Smiter*, and now do they *ſmite* others, becauſe their Enemies, as they ſuppoſe?

Sect. 7. I cannot but Obſerve how *SLILY Mr. Pen* raiſes an evil Report of *Mr. Chadwel*, ſaying, *He is a Man of no Conſcience nor Credit* in what Relates to them, *i.e.* the *Quakers*; he did not dare ſay, he was a man of no Conſcience nor Credit *in what Related to* others, becauſe then he might have been diſproved, but *onely* to the *Quakers*, they *themſelves* being

Judges alſo; when as, you muſt note, if a man does but oppoſe the *Quakers*, that That is enough to make him a man of *no Conſcience or Credit with* them; Oh neat *Quibble*! pray let the *Quakers* name you *ONE* man that does oppoſe and Contradict them, that they will ſay *is a Man of* Good Conſcience *and* Credit *in what* Relates to them.

Who is ſo ſilly, that cannot ſee the baſeneſs of ſuch *ſlie* and *Quibbling* Suggeſtions?

Pray before I leave this Section, hear another of them, about the ſame Perſon, p, 39. *Mr. Penn* ſays, *he had* as good *as confeſt, that he had been Hired by ſome Profeſſors to diſturb us*, who ſees not the *Quibble* in the words *as good* as confeſt? That is, in plain *Engliſh, he did not tell him ſo*; neither is it at all likely; but well, on the contrary, I have heard, that ſome Years ſince a *Quaker* would have *Hired* him to have let them alone; the Story runs thus: He owed a *Quaker* a certain ſum of money, and the *Quaker* would have forgave it him, and writ, or would write him an Acquittance, as Received ſo much money of him, provided he would not diſturb them any more; *Mr. Chadwel* Anſwered him to this purpoſe, that if he writ he had Received ſo much money, when indeed he Received none, that would be a *Lye*, and he would not conſent to it. So here it ſeems *Frau. Chadwel* had *more Conſcience* than the *Quaker*.

Sect. 8. And beſides, the *Truth* of their *abuſing, punching, haling, thruſting* and *throwing* the ſaid *F. Chadwel* out of their meetings by main Force, depends not upon his *Teſtimony* alone, but there are ſome *ſcores* that have been Eye-witneſſes of it, that can teſtifie it. And if the *Quakers* can Juſtifie doing thus to *one*, whom themſelves ſhall *alone* Judge to be a man of no Conſcience

ſcience nor Credit, then they may do it to *another* and *another*, and to *Twenty*, on the ſame Ground, and at laſt, to whom they *pleaſe*, as far as they dare: And to be ſure none ſhall want their *Judgment* and *Cenſure* of being *Forgers*, *Lyars*, or *Tiplers*, *Men of no Credit nor Conſcience*, if they do but *oppoſe* them: And ſo at preſent I'le leave them, with their *Apoſtatized Perſecuting Spirit*, as to this particular; wiſhing they may for the Future learn more *Honeſty*, *Humility*, and the *Royal Law* of *Charity*, which never fails, and that they may put on *Bowels of* Compaſſion, *and* Lowlyneſs *of mind to* others; for if they ſhew Love to their *own* Friends *onely*, what are they better than the *Publicans*? Don't they do ſo?

SECT. IX.

The Quakers Quibbles *and* Hypocriſie *in their former Practice of* Diſturbing of Miniſters *in Pariſh-Churches, with reference to their* Practice *now.*

Sect. 1. THat it was the Common Practice of the Quakers for many Years, to pretend *They were* ſent *and* moved *by the* Lord, *and by the* Spirit *to come into the Pariſh-Aſſemblies to* oppoſe *the Miniſters, and accordingly did commonly every Moneth, and ſometimes oftner, come in and diſturb the Miniſters and Congregations, with their* Meſſages, Viſions, *and* Revelations *from the Lord, as they ſaid,* is ſo generally known, that I need bring no *Inſtances*, and I think they will not deny it.

Sect. 2. But now ſince His *MAJESTIES*

Happy

Happy Reſtauration and Government, I do not find but thoſe *ORACLES* are generally *ceaſed*, or at leaſt, for the moſt part; and now their *Common Practice* therein is *altered*, which ſhews either their great *Hypocriſie* now they think they cannot do it but with *more danger*, or that theſe *motions* were only *pretences*, and ſo very *unreaſonable*, as moſt likely they were; or if *true motions* from the Lord, then the Quakers have rarely, if any, of thoſe true motions from the Lord *now* among them, *nor do grow in MORE Experience of ſuch Revelations, but are* withered:

Where's *G. Foxe*'s Lambs *of CHRIST, which have been ſent forth to reprove Sin in the* Gates *of* Cities, Markets, High-ways, *and* Countries? [What, are they all aſleep?] *G. F*'s Profeſſors Cat. p. 22. What, is there *no Sin* to be *Reproved* within the *Gates* now, as then? What, no ſuch *Meſſages* from the Lord now? Oh Hypocriſie!

Sect. 3. By this it would appear, that *Muggleton* is the beſt Prophet of the two, and that his *Sentence* and *Curſe* hath taken hold of the *Quakers*, viz. *Becauſe I* [ſaith *Muggleton*] *have paſſed* Sentence *upon the Quakers, they ſhall* never grow *to have* more *Experience in Viſion and Revelation, but ſhall* wither. See *G. Fox* his Anſwer to *Muggleton*'s Book, *The Quakers Neck broken*, p. 11.

SECT. X.

The Quakers Quibbles *about the* Holy Scriptures.

Sect. 1. THis is a very *weighty* Point, Dear *Friends* and *Countrey-men*, conſider it well;

well; you shall first hear what *G. W.* himself, and three more *Quakers* say (in Answer to one *Sampson Townsend*, a Minister in *Norwich*) in their Book, Entituled, *ISHMAEL, &c.*

The Ministers Propositions (which he and they opposed) were these two.

1. 'That the *Scriptures*, contained in the *OLD* and '*NEW* Testament (Commonly called the *BIBLE*) 'is the *Revealed* Will and Word of God.

2. 'That the *Scripture*, which is the Word of God, 'is the onely *Foundation* of *our Faith*, and onely *Rule* 'for our Obedience.

Now, in their Answer to this, I onely desire the Reader to Observe the several *Epithetes G. W.* gives to the *SCRIPTURE, viz.* that commonly called the *Bible*, which *ONELY* the Minister affirmed to be the Foundation and Rule of our Faith and Obedience, as above; *THIS G.W.* calls *NATURAL and CARNAL*, p. 3. 'Obscure something 'without them, p. 3. Bids him prove that ever it was 'called by the Saints *a Written Word* of God, and that 'with these thy *Lyes* thou hast deceived the Blind, p. 4. 'That which is *Written* is the *Letter*, which is '*DEATH* and *KILLETH*, p. 10. Thou 'that sayest, that the Scriptures *Reveal* God, thou art 'a *Lyar*, p. 10. Where did ever any of the Holy men 'of God, say, that the *Scripture Converts* the Soul, 'or makes *Laws* for mens thoughts, p. 11. He calls 'it a *Lye*, to say the *Scripture* is the *means* by which 'Faith is wrought, p. 11. Now, that which *Matthew*, '*Mark*, *Luke*, and *John* wrote of *Christ* could not 'give *Life*, for that is called a Declaration of those 'things which was freely delivered among them, *Luke* '1.1. And that thou calleſt the *Word*, which is *DEATH*

'and

'and *KILLETH*, as thou mayſt Read, 2 *C.* 3. p. 9.] And that which the Miniſter then called the *WORD* (as *G. W.* himſelf, and the Quakers tell you, juſt before in the ſame page) was *the ſayings, and doings of our SAVIOUR, which are frequently Recorded in the NEW TESTAMENT, and hence IT* [the New Teſtament] *is called the* word *of CHRIST*, ſays he; and in the *Quakers* Anſwer to this, *G. W.* and they, tell the Miniſter [*and that* thou *calleſt the WORD, WHICH IS DEATH, and KILLETH*] Oh horrid! abominable and wicked! beſides the *falſhood* of it, how near to *Blaſphemy* is it?

Not to ſay much to his words in p. 5. where he maketh himſelf a *Judge*, for others to be Judged by, *viz.* [*Let all that read theſe Scriptures* Judge *thee BY ME to be a* Lyar.] Nor to their words in the *Title Page*, where they ſay [theſe their Words or Writings] *were GIVEN FORTH from the SPIRIT of the Lord IN US.*] You may enough gheſs at it, and the *Impudence* of it, your ſelves. Will not the *Impartial* Reader now think this Book *ISHMAEL* a Rare Piece for the bigneſs of it, for 'tis but about three ſheets?

I muſt needs think that many Sober *Readers* that ſhall ſee, and *duly Conſider* theſe Words, will almoſt conclude it incredible, *it being ſo abominably groſs*, but that they may ſee it with their *own Eyes*, in the *Quakers* own Book, if they dare give Credit to *their Eye-ſight*, more than to the *Quakers* falſe Tongues; and therefore I refer all ſuch to the Book it ſelf, for better Satisfaction.

Sect. 2. *Sam. Fiſher*, in his Addit. Appendix, p. 21. Speaking of the *Holy Scriptures*, ſays, 'Which *Tran-*

'*ſcriptions*

'*ſcriptions* and *Tranſlations*, were they *never ſo cer-*
'*tain* and entire by Anſwering to the firſt Original Co-
'pies, yet are NOT CAPABLE to be (to all
'Men) ANY OTHER than a *Lesbian Rule*, or
'NOSE OF WAX; Foraſmuch as even where
'Men have them (as half the World has not) they
'are lyable to be wreſted and Actually twiſted Twen-
'ty ways by Interpreters, whoſe Expoſitions, Sences,
'and meanings, (which are as many and various, as
'the Thoughts, Conceits, and Inventions of men are,
'who Comment upon them) muſt be the Rule to ſuch
'as can Read them neither in Hebrew and Greek, nor
'in their own Mother-Tongues neither.

And further, the ſaid *Sam. Fiſher*, in the ſame page tells us, that *He* and the *Quakers* have put it to the *Queſtion*, *How it may be known aſſuredly*, uncontroulably, *infallibly*, *that the* Scripture *is at ALL of* God, *and not a cunningly DEVISED FABLE and INVENTION of Men?*

Do ye not think now, Impartial *Readers*, that the *Quakers* are High Honourers of *Holy Scripture* to uſe ſuch Terms and Language, in Querying about it, as a *cunningly deviſed* FABLE *and* INVENTION *of Men?* And in his very next words he gives us and the World to underſtand, that the *Church* and *Clergy* of *England* do but *go round* (or Dance in a *Circle*) when they tell the Quakers and us, 'That the Scrip-
'ture may be known to be of God by the Teſtimony of
'the Spirit, and that we may try, and find aſſuredly
'that Spirit to be of God by the Scripture.

Sect. 3. *Ed. Burroughs*, p. 834. 'The ONELY
'perfect Rule of Conſcience, in the Exerciſe to God,
'is the SPIRIT of Chriſt, and *not any other*
'*thing*.

G. W. Again

G. W. Again (the *Queſtion* being put [*Do you eſteem of your ſpeakings to be of as great Authority as any Chapter in the* Bible?) makes this Anſwer, in his *Serious Apol.* p. 49. *viz. That which was ſpoken from the Spirit of Truth in* ANY, *is of* AS GREAT *Authority as the* Scriptures *and Chapters are, and* GREATER, *&c.*

Sect. 4. *W. Pen* alſo, (that he for his Worthineſs and ſincerity may not Complain as left out) ſhall give in his *Verdict*, in his Spirit of Truth Vindicated, p. 38. Thus, *the* Scripture *is much like the* ſhadow *of the True* Rule, &c.] Now, all men know a *ſhadow* is an empty and vain thing, and the moſt uncertain thing in the World; ſometimes *ſhorter*, and ſometimes *much longer* than the *Subſtance it ſelf.*

Sect. 5. But now to *wheel* about, and run *round* again, though one would think no man poſſibly (that pretends to Honeſty or common Reputation) could either have the *Face* or *Confidence* to do it, having ſo *rivetted* and *fixed* the *Contrary* in Print, as above; nay, ſome cannot believe that any *Ordinary Romancer* would Publiſh it in *Print* with ſuch a *Stupendious* confidence as the *Quakers* have lately done) *viz. G. W. Quakers Plainneſs*, p. 70,71. 'Nor did we EVER 'prefer our Books before the Bible, as unjuſtly we are 'charged, but do prefer the *Bible* BEFORE ALL 'other Books extant in the World. Our Intention 'and Principle NEVER was to bring our Books 'in *Compariſon* to the Scriptures'] No, *G?* Is this True? Does not thy own Conſcience ſmite thee, and fly in thy Face? Nay, is this poſſible to be true? When *G. W.* himſelf calls the *Scripture* (which the *Miniſter* aſſerted was the Fonndation of Faith) as I have already told you, NATURAL and CARNAL,

the

the LETTER, *which is* DEATH, *and* KILLETH: What can be *worſe* than *Natural*, *Carnal*, that which is *Death*, and *Killeth*? Are your Writings *worſe* than that? Then further, do but conſider the *Titles* and *Epithets* this very *G. VV.* gives to ſome of his *own* Books, *viz. The Glory of Chriſts Light within Expelling Darkneſs.* Another, *The Light and LIFE of Chriſt within*; well, go thy ways, GEORGE, not onely for a QUIBBLER, but an AUDACIOUS CONFIDENT: ſurely, *Geo.* thou hadſt not forgot, that your Book, *ISHMAEL, was given forth from the SPIRIT of the Lord in you*: Or did you deal therein falſely with the World? And with God too? Was any of the Holy *Scriptures* any *more than given forth from the ſpirit of the Lord*? And if that you ſay be true, I am ſure your Books muſt be EQUAL at leaſt with the Scriptures; but what need I talk of that, when *Geo.* himſelf aſſures me, that ſome of their Writings, or *ſpeeches were* GREATER? if ever the ſpirit of Truth ſpoke in any of them, *it is of* AS GREAT *Authority* (ſays he) *as the* SCRIPTURES *and* CHAPTERS *are, and* GREATER.

Sect. 6 And to *face* quite about again, *G. Keith* told us poſitively, *That* W. P. *hath the Scripture as the Secondary* Rule *of his Faith and Practice*, Narrative of the Second Diſpute, publiſhed by the *Quakers* themſelves, p. 57. Who doth not ſee now, that theſe men will ſay *any thing*? Or care not *what* they ſay? *Mr. Pen* himſelf at beſt does but ſay, *The* Scripture *is much like the* SHADOW *of the* true Rule (ſo far is it from being any (either Primary or Secundary) true and *Subſtantial* Rule to him, but onely much like the ſhadow of it, and a *ſhadow* is ſometimes

three

three or four times longer or ſhorter than the *Truth* and Subſtance) *and in that* Reſpect (ſays *VV. P. it* may *be a* KIND *of a Secondary Rule:* Obſerve, Reader, how mincingly and Quibblingly *VV. P.* words it; 1. *In that Reſpect* [as it is much like the *ſhadow.*] 2. *a* kind *of Secondary Rule*, [a ſhadowy Kind, but neither the true, ſubſtantial or certain Rule,] and it all comes in with *it may be* ſuppoſitively; now, which of theſe two *Quakers* is the *Quibbler*? Both May be, one Muſt be.

But that is not all neither, for worſe *abſurdities* will ſtill follow; for if that be true which *G. VV.* ſaid, then that which is DEATH, and KILLETH, is A RULE of *VV. Pen*'s Faith and Practice, *and that which is Natural and carnal is* A RULE *of the Quakers Faith and Practice*; then an *obſcure ſomething without them, is A RULE of the Quakers Faith*, and that's not all neither: But if what *Sam. Fiſher* ſaid, be true, then *VV. P. hath a NOSE OF VVAX, for a* Rule *of his Faith and Practice*, or one of the *Quakers* Rules for their Faith and Practice is no better than *a Noſe of VVax.* Nay, (if you will believe *Sam. Fiſher* himſelf) *is not* CAPABLE *of being* ANY OTHER *to them that have the Scriptures*, (which the *Quakers* have) and as to them that *have them not*, they can be ſurely nothing at all; not ſo much as *a Noſe of VVax*: And is not this an Excellent Rule (according to the *Quakers* own Confeſſion) that they now ſay they have, for a Rule of their Faith and Practice?

Sect. 7. I am ſorry that before I conclude, I ſhould have Occaſion given me to Tax *Mr. Pen* of INSINCERITY, and deceitful dealing about this matter of the *Quakers* Doctrine touching the *Holy Scriptures*, by

by Reading the late little Book he set out, Entituled, *A just Rebuke* (but more properly, *a huffing Rebuke*) p. 10. Those very words he tells his *Opponents*, he flect most justly, as a just Rebuke on himself; I must tell him, he hath Acted with them herein far from a Man of Common Ingenuity; For, whereas *W. P.* asserts, *The Quakers deny the Scriptures to be the Word of God in that sence wherein they deny them, viz. The Word that was God, the Essential Word*: Does not *W. P.* in his Conscience know, that none of these *Presbyterians*, *Independents*, nor any others ever asserted against the *Quakers*, that the Scriptures were in *that sence* the Word of God, and consequently, is *no part* of the *matter in Dispute*? And not onely so, but doth not *W. P.*'s Conscience witness, that the *Quakers* have, and do *deny the Scriptures to be the written Word of God*? In which sence those men do not deny the Scriptures to be the Word of God, and the *Quakers* do; and therefore *W. P.* must Act against his *Conscience*, in taxing them *of being herein, far from Men of Common Ingenuity*, when it is onely his *own* dis-ingenuity, thus to Quibble and deceive People.

And Secondly, The like *Fallacy, double* dealing, and *Insincerity* W. P. manifests in his words, about the *Scripture being a Rule*, as if the *Quakers* owned *the Scripture to be a* Rule *in* some *things*; *or* some parts *of the Scripture to be a Rule to them*, whereas it is manifest, that the *Quakers* have over and over again denyed the *Scriptures in general, and not some part of it onely*, to be *their Rule*; yea, in these express words, *The Books of the Old and New Testament, called the BIBLE*, See the beginning of this Section.

Oh *Quakers REPENT, REPENT* of such wickedness, and for shame leave off such dou-

ble hearted dealing, and moſt unparallel'd Confidence! Do not think all your *Countrey-men* Fools beſides your ſelves, as if they could not diſcern ſuch petty *ſlights* and *Quibbles*, and take *Notice* of them and you alſo, as not *ſingle-hearted* in them.

Sect. 8. For my Part, I never thought any man *blame-worthy*, nor would be he that ſhould *blame* any man for *changing his Opinion or Judgment*, if ſo be he did it upon *better ground*, and did not pretend to *INFALLIBILITY*, nor ſcorn, nor blame others for Confeſſing their Fallibility, but did Honeſtly and Ingenuouſly *acknowledge* that he was before *miſtaken*, and in an *Error*. But for Men to *change* their Opinions, either *really*, and yet endeavour confidently to *vindicate*, and juſtifie their *former Abſurdities* and Errors; or *pretendedly* onely to fawn and flatter, or curry favour with their Adverſaries, or any others of the World, and yet ſtill to pretend to *Infallibility*; is ſo *low*, abominably *baſe* and *Hypocritical*, or ſo *Impudent*, that it is not to be *admitted* by, or among any *Sober* and *Honeſt* Men. Now, whether this *change*, *alteration*, and *difference* in the *Quakers* words and *Writings*, *Epithets*, and *Phraſes*, about the *Holy Scriptures* be *real*, or onely *Hypocritical*, and *Temporizing*, out of deſign to *blind* others, and to *ingratiate* themſelves a little more into Peoples Affections, and good-will of the World, *God* and their *own Conſciences* beſt know; yet the *laſt* is much to be feared, for this Reaſon, becauſe they are ſo far from diſ-owning their former *miſtakes* and *miſ-expreſſing* themſelves, that they ſtand to *vindicate* and *juſtifie* it: But be it either way, they thereby ſhew their *uncertainty*, *inconſtancy*, and *ſelf-contradictions*, *Confuſions*, and the *effects* of their *Fallibility*.

Sect. 9. And

Sect. 9. And therefore I would onely desire *G. W.* to tell me *honestly* (if there be any such thing left in him, or that he may return to) without *Quibbling* or *Equivocation*, or if not me, that he would acquaint his *Countrey-men*,

1. Whether he doth NOW Believe, *That the Holy Scriptures, both of the Old and New Testament, commonly called the Bible, be the Letter which is Death, and Killeth*, or *whether they be the Letter mentioned or meant by the Apostle* Paul in 2 *Cor.* 3. 6.

And 2. If he doth NOW believe, *That were the Scriptures never so certain and entire, yet that they are not capable to be* (*to all men*) *any other than a Nose of Wax?*

3. And whether he, or *W. Pen* and the Quakers do NOW Witness and Believe, *that the Letter of the Scripture is CARNAL?*

A proper direct Answer is desired and required to this, without any Quibbling or mental Reservations; if the Quakers are *indeed*, what they now would pretend to the World, they are, and will manifest themselves to be no Dissemblers.

The Conclusion.

To *Sum* up all in short, and to Conclude this *Mess* and *Medly* of their most irreconcileable *Contradictions*, and irrecoverable Gulph of *Confusions*, in which they have *plunged* themselves o're Head and Ears, take it thus.

Sometimes they can call, yea, and positively assert, *the Letter of the Scripture is CARNAL, and the Letter is DEATH, and KILLETH*: But their own pityful Scriblings, or Books, they can call

The LIGHT, *and* LIFE *of Christ within*, and yet (to go *round* again) at other times they tell us, that *they prefer the Bible* BEFORE *all other Books extant in the World*; but then (*to go round again*) they tell us (without excepting one) *that* THEIR WRITINGS *and* BOOKS *are given forth from the immediate* ETERNAL SPIRIT *of God.* Yet (to face about again) That *their Intention and Principle* NEVER WAS *to bring their Books in* COMPARISON *with the Scriptures*; but yet, *to go round again*, (though to their own *Confusion*) the same man hath given us to understand, that *what the* Quakers *speak from the Spirit of Truth is not only of* AS GREAT Authority as the *Scriptures* and Chapters *are*, but GREATER: And the Quakers can sometimes tell us, *that one might* AS WELL *condemn the* SCRIPTURES *to be* BURNED, *as Their* WRITINGS.

But come *once more* to *turn* about [Robin Hood] *W. Pen now hath the Scripture* (positively, says Mr. *Keith*) *as a Secondary Rule of Faith and Practice*; and yet, to step half-way back again, and *Janus*-like, look two ways at once, it is but *much like the* SHADOW *of the true Rule, and in that Respect* (as it is like a shadow) *it* may *be a kind of Secondary Rule*, *Mr. Pen* himself thinks, but he seems not certain of that neither: But to *turn* quite *back* again, if *Sam. Fisher* may be believed, the *Scriptures* we have, 'Though they were never so certain and entire, by answering to the first Original Copies, yet are not CAPABLE to be (*to all Men*) ANY OTHER than 'a *Lesbian* Rule, or *Nose of wax*, so far are they from being either a *Primary* or *Secondary* Rule, that he says they are not so much as CAPABLE of *being* ANY

ANY OTHER *than a* Lesbian Rule; and if *that* be the Rule *G. Keith* meant his Brother *Pen* had for his Faith and Practice, it may be true enough, and *so* he may well agree with his late Brother *Fisher*.

But yet to give *one turn* more, the *quondam* sincere-hearted, and Zealous man, W. *Pen*, (whose Writings many times, like squint-eyes (which as they say, look nine ways at once) would make us believe, if we were no wiser, that notwithstanding all this the *Quakers* abuse of Scripture, that 'tis the *Quakers* are abused, and (if he does not *Quibble*, and deal disingenuously) *they do indeed own* (what-ever they say to the contrary) *the Scripture to be a Rule in some things; or some parts of the Scripture to be a Rule to them.* But yet, says Mr. *Fisher*, (to confound the *Quakers*, and *knock all o'th' Head* at once,) *They say* truly, *which say, that* A RULE *and Guide should be* CERTAIN, *which will not deceive, and that which is VARIABLE* and *ALTERABLE* cannot *be A Persons Rule: For it is the property of A Rule to be INVARIABLE, and the SAME at ALL times.*

But that as to the *Scriptures* we and the Quakers now have, he tells us, *This is one plain UNDENIABLE Truth*, viz. *That there are VARIOUS Lections in the Copies of the very ORIGINAL Texts of the Scripture*; this he asserts point blank: and not onely that they are *alterable* and *variable*, but *varying* and *altered* in abundance of places; and some *parts*, *portions*, and *whole Books* thereof LOST, and so is not fit nor *capable* to be a Rule or Foundation, as he gives us to understand, to cut the Throat of all, and to make short work; Thus.

Sometimes 'tis Carnal, without *Breath*,
Sometimes the Letter, oh, 'tis *Death*!
Sometimes 'tis a Rule of *Faith*;
That's impossible, *Fisher saith*:
Sometimes *a Nose of VVax*, no *Rule*.
(They know as much, as th' Ass or *Mule*)
Sometimes one way, then *another*,
Sometimes both ways, this and t'other;
Sometimes one o th two, take *either*,
Sometimes 'twixt both *Rules*, but *neither*.
Some say it's this, some that, some (*O Riddle*)
Nor this, nor that, but just a *Quibble*.

And so they *run the Rounds, trace to and fro, and dance up and down* in their *dark* minds about the *Holy Scriptures*, and their Rule of Faith; I cannot think of any thing that the *Quakers* Doctrine about this, better resembles, than what their own *Fisher* brings to my Hand, the (so called) *Devils* Neck-verse, which may be read upwards or downwards, backwards or forwards, which way they please, to the scanning whereof I at present leave them, wishing they may in time become *wiser* and *honester*, and not run the *round* so, still to make their *Brains* Giddy.

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

Sam.

Sam. Fiſher Tranſpos'd.

THus *Quaker's work*, who talk for *ſelf*,
Is *tangling* talk againſt it *ſelf*;
'Gainſt *Truth* a prate, a piteous *Preachment*
That can't make good its own *Impeachment*;
As Doctor *REYNARD'S* Doctrine *does*,
Who heeds not well which way he *goes*;
Whitehead's, *Live'ſtone's*, *Pen's* prances *round*
And round again in th' ſelf-ſame *Ground*;
It ſtaggers to and fro, and *reels*,
Skips up and down, and runs on *wheels*;
Starts aſide like ſome broken *Bow*,
Croſſes *Chriſt* like *Cris* X *Croſs* i'th *Row*:
Who ſo can *feel*, in it may *feel*,
As 'twere a *wheel* within a *wheel*;
A *Net*, *Ginn*, *Trap*, a Snare's in *It*,
A *VVhirlpool*, *Gulph*, *Bottomleſs-Pit*.
Wind, *Duſt*, *Huſk*, *Chaff*, no Stable *Steeple*
A *Tale*, that takes unſtable *People*,
A Toy, a *Cloud*, *Miſt*, *Smoak*, a *Fogg*,
Both *Quak'riſm*, and ſome *Quav'ring Bogg*;
A *Quick-ſand*, a *Quagmire* that *ſucks*,
Who's in't his Feet out hardly *plucks*,
Himſelf who's *in* gets ſeldom *Out*,
It ſelf's more ſeldom *in*, than *Out*:
It *flutters* like ſome blind Night-*Bat*,
Now *here*, now *there*; this way, now *That*:
Now it is *one thing*, then *another*,
And now and then nor t'one, nor to'ther;
Sometimes it's *This*, *ſometimes* it's *That*,
Sometimes it's *This*, and *This*, and *That*:

Sometimes 'tis either *this* or *that*,
Sometimes 'tis neither *this* nor *that*:
Now *this*, not th' *other*, anon it's *Either*,
Then by and by, both *Both*, and *Neither*.
One while it looks like *So*, not *No*,
Another while like *No*, not *So*:
One way it seems or *So*, or *No*,
Another way, nor *No*, nor *So*:
Some ways it shews both *So*, and *No*,
So it's a meer *endless No*, and *So*.

Here

Here Follows

THE QUAKING, QUIBBLING ANSWERER

Turned to

A SLIGHT TIMEROUS REVILER:

OR,

Remarks on G. W's. *Slight silly Sheet, styl'd,* The Timerous Reviler Sleighted; *Given forth by the said* G. W. *as a Reprehension* (for want of an Answer) *to the Second Part of the Quakers Quibbles.*

COURTEOUS READER,

THE *Man* I have here to deal withal, having neither *Honesty* or *Knowledge* enough to give a *Right Answer*, nor *Prudence* enough to hold *his Peace*; you may (it is not unlikely) admire why I should trouble my self to take any *Notice* of so slight and silly a *sheet*, the greatest part whereof is stuff'd (according to the *Quakers* old Custom) with nothing but bitter *Railings*, scornful *Revilings*, and false *Suggestions*, as if the *Quakers* were *dreyn'd*, and this the very *dregs* of their filthy *Bottle*; wherefore I shall here acquaint you with the *Considerations* that moved and constrained me thereto.

First, That *Justice* which I found lay upon me to clear an *Innocent Gentleman* (and so far vindicate his *Innocency* and *Reputation*,) of whom, this Man hath Published in *Print* a most gross *false* Suggestion,

Secondly,

Secondly, To *undeceive* the World, that I might not be *false* to the *Truth*, nor *unjust* to *my self*, they having raised and published of me, not onely many *false* surmises, but *palpable* falsities.

They first take me for *another* Person, with whom they have had formerly some *Contests*, and then *New Baptizing* me, and *dressing* me up as they please, they *throw* all the *dirt* at Me, that they in their *wicked* and *Malicious* minds *wish* to Him, though *he* be a *Person* (by the faithfullest account I could have concerning him, I not being acquainted with him) whose *Candor*, *Judgment*, *Parts*, and *Deserts*, are as far *beyond* *G. W's.* in *Reality*, as *Geo.* can *Conceit* himself *beyond* others, and so not deserving any such ill usage at their unmannerly *Pens* or *Tongues*; but this confirms me in my Opinion, that it is much at one, and you may as soon expect an Ingenious, Sober, Rational Answer from a *Scold* at *Billings-gate*, as from a *Quaker*; till they change their *Morals*, as well as their *Religion* (as much as Mr. *Pen* could (which seems to be onely out of a fawning design) pretend to speak in the behalf of *poor morality*, when as, it is his pretended *Light* and *Inspiration within*, that *indeed* he so much adores.)

No small Evidence whereof this *Quakers* pitiful *sheet* demonstrates it self to be, notwithstanding the pretended Civility and Condescention in his *private* Letter to me, yet his *sheet*, which he since set forth *publickly* (being made up chiefly with so many false suspicions, and Railings) now manifests that *that* was onely *Hypocritical*, or out of *Design* by fair words to deceive *the Author*: But alas, the *Quaker* was mistaken, and *Geo.* was too Young; *the Author* had a better discerning (without the *Quakers* Gift) and understanding of them, than so, by his many Years Observation and Experience. He

He told me in his *Letter* privately, *He took it well from me, that I Ordered him one of my books*; and in his *sheet* he tells me and the World, that the same Book was *made up much with Scoffs, Quibbles, gross perversions and abuses, short of all seriousness and sobriety, yea, manifest perversions, lyes, and slanders.*

VVhat then did he take it *well* from me, that I ordered him such a Book with *so many perversions, lyes, and slanders, scoffs, Quibbles, and gross abuses*? But as the Perversions, Scoffs, Quibbles, and Abuses were the Quakers that my Book set forth, and so was made up much of, it may be true enough, for I know of no such Perversions, Quibbles, *&c.* there, but onely the *Quaker's*, and there was good store of Them.

Truly, *Reader*, some think the like Letter was hardly ever before seen to come from a *Quaker*, & one of their Chieftains too; "He assured me *therein*, he was as "willing to receive INFORMATION as to "give it in any thing wherein any thing seemed doubt-"ful, or any mistake is (or may be) suppos'd, about "the Controversies depending between us.

Hereby then he acknowledges, he thought the Author was able to give him *Information* (at least) in some of those matters in Controversie, otherwise it was silly for him to desire that he might Discourse with the Author to that purpose, *viz.* for *mutual information*, as he writ he did.

And did not the *Quaker* herein finely vail his Bonnet, that had been talking of, or pretending to INFALLIBILITY nigh these Twenty Years (if not above) and yet now in 167$\frac{4}{5}$. *assures the Author* (who yet had told him I pretended no such *Infallibility*) *he was as willing to Receive Information* (by discoursing with him) *as to Give it in any thing seeming doubtful about*

the

the Controversies depending between us: And therefore for his better *Information* in those very matters; I send him this Discourse and Remarks of mine, further to try him and his reality herein: and for your better satisfaction you shall have here (*verbatim* as I think) his said Letter, and my Reply to it.

T. T.

For the Author of the Book, Entituled, *The Second Part of the Quakers Quibles.*

To be left with *Francis Smith*, the Book-seller, to be Conveyed, as above-said.

Friend,

I *Lately Received thy Book, Entituled, The Second Part of the Quakers Quibles, and* take it well from thee, *that thou* * *Ordered me one of them, and this is to desire so much Civility from thee, as that I may have an hours Discourse with thee (if thou Livest in, or near* London) *which, perhaps, may save us several hours writing, and prevent others of some charge and trouble in such Books of Controversie, and possibly may afford so much* mutual Information *as may tend to Peace, or at least, to a more moderate and serious method in managing the Controversies between us than the tenour of thy said Book seems to bespeak, which for Truths sake, and not for any popularity or Mastery, I could (and do) desire. And if thou wilt be pleased to let me know where thou Dwellest, or where I may conveniently meet with thee, I am willing with a Friend or two to come to thee and two or three of thy Friends, as I may have an Opportunity; for I apprehend both my self, the Truth and Friends wrong'd in divers passages of the said Book, and not onely so, but many serious and unprejudiced Readers are much disgusted, and wearied, and their Patience too much grated upon, by such kind of Method as thou hast chosen against me. Yet I'le assure thee, I am as willing to Receive Information as to Give it, in any thing wherein any thing seems doubtful, or any mistake is (or may be) suppos'd, about*

* Which is the most true and pure Language to a single Person, to write, *that thou ORDERED me*, or to say, *that you Ordered me*? Are they not both alike, as to the impurenes of speech? Oh ye rare Linguists, that write by Inspiration?

about the Controverſies depending between us. *So deſiring thy Anſwer if thou* † *pleaſe, and as ſoon as may be, to what is* hereby deſired, *I Remain,*

A Friend to thee and all Men, as bearing no ill will towards any,

George Whitehead.

London, 13 *th.* $\frac{12}{mo.}$ 167$\frac{4}{5}$.

† If you have bad *Engliſh* again, I cannot help that, you have it as ſuch a School-Maſter and Dictator as *G. W.* ſent it me. I would not take notice of this, but that the Quakers pretend to Infallibility, and have condemned others for bad *Engliſh*, or not ſpeaking it Grammatically.

To Mr. George Whitehead, *Theſe.*

To be left for him at Mr. Francis Smith's, *Book-ſeller, at the Elephant and Caſtle, near the Exchange in* Cornhil, *London.*

Mr. Whitehead,

THY Letter, Dated the 13*th.* came well to my Hands, which I find to be ſo Civil and Moderate, that I Accept of it very kindly from thee, and ſhould I not return thee the like Anſwer, I muſt (to ſave thee the labour) judge my ſelf ungrateful, which is an Humour I Naturally abhor; and as this Courteous temper beſt becomes a *Chriſtian* Spirit, ſo I aſſure thee I have always found it more *prevalent* upon my Soul than any Arrogant ſelf-conceited *huffing*, and cenſorious *damning*.

As to thy deſire, for thee and two or three of thy Friends to Meet and Diſcourſe with me, 'tis a thing that poſſibly I ſhould willingly comply with, if ſome *Circumſtances* of my Occaſions would *conveniently* admit; and *that* by your late *Practice*, as I have heard, you had not already given others to ſee, and *Experimentally* know how FRUITLESS ſuch Meetings with you have, and do commonly prove: For if my Information fail me not, (which I have not as yet any ground to ſuſpect, I receiving it from a very ſerious and Sober Perſon,) *When* you had accuſed one Mr. *Hedworth* (a Perſon I do hereby aſſure thee, who is no more acquainted with me, than thou art) and not being able, or at leaſt willing to *prove* it your ſelves, you would

would IMPOSE upon the Gentleman, *to accuse himself*, * or otherwise you would not Discourse the Matter with him, when yet you had appointed him a *Meeting* to that *purpose*; which surely Friend, thou must know, is not onely against the good Law of our *Nation*, but against the Law of *Nature*, and is no less than for you to set up an HIGH COMMISSION COURT, which our Prudent *Governors* have long since abolished, seeing the *unreasonableness* thereof; and how any of thy Friends can rationally IMPOSE *such Terms and Conditions on others (against their consents) or else refuse to Discourse with them, I must confess I do not, nor can understand, and therefore should much call my own Senses and Judgment into Question, if I should but imagine to see any good Effect of such a PRIVATE Discourse* with thee and thy Friends. WHEN I Consider besides, that some of you have not stuck PUBLICKLY in the Face of the World to assert (without blushing) such strange things sometimes (as I apprehend to be) beside the *Truth*, common *Reason*, yea, and contrary to our very *Eye-sight*, which if you did not afterwards *stand in*, and pretend to *vindicate* (but did ingenuously own the mistake, and candidly retract the Error,) I should not yet think so ill of.

* It seems *G. W.* says (*or to deny it*) was added: Whether it be so or no, and *what G. W.* meant he WAS to deny, or would IMPOSE upon him to deny, I know not; but it is still the *same* as to the purpose I brought it, viz. *their IMPOSING upon others, as if they had the Power of, or would new erect among them, A HIGH COMMISSION COURT*, for even *there*, their IMPOSITION was the same, that the Parties *accused* had the Liberty to confess or deny the *Questions* that were put to them.

Therefore as I have Printed my Reply, that all who will, and can, may see and Judge of what I say; so I think it cannot be better than for thee to do the like, that all may see how *Civily* and *fairly* thou hast, or shalt deal with me therein, and that was the Intent I at first signified to Mr. *Pen*, hoping that his Education would have been so prevalent with him (at least as he was a *Scholar*) as not to write Trivially, or impertinently, nor deal unfairly by me, when he was COOL; as I apprehended he did by some when he was HOT in the Dispute, which really I was then so *Charitable* as to attribute chiefly to the Motion of his *Passion*, or *Party*.

Whereas thou sayest, *Thou apprehendest thy Self, Friends, and Truth wronged in divers passages of my said Book*; if it should prove so INDEED, I should be heartily sorry for it, but I protest seriously to thee in the dread and fear of the most HIGH, that I have not wronged you *knowingly*, and if it

shou'

should be *Ignorantly* (which yet I hope upon due Examination will not appear) I presume thy Charity may the easier forgive me, as I believe my Heavenly *Father* will; *especially if it be occasioned through thy OWN FRIENDS ill expressing themselves*, they then may be more *blame-worthy* than I.

Further, thou sayest, *many serious and unprejudiced Readers are much disgusted and wearied,* * *and their Patience too much grated upon by such kind of method as I have chosen against thee.*

As to this, be pleased but to consider that they and thou must *thank thy self* for that, occasioning me so to do by thy dealing so INSINCERELY with me, and giving no *real* nor *pertinent* Answer when thou hadst *undertaken* it, which if thou hadst pleased thou mightest have forborn; I could not, nor did *impose* it on thee: (But since thou wast pleased to propose to the World, and thoughtest meet to *undertake* it. Now, it cannot but be expected, both by them and me, thou shouldest *perform* it more directly and candidly than as yet thou hast done, or ingenuously say thou canst not any *more* than others.)

* Mr. *Penn* Judas and the Jews is no more than a little above sixteen sheets in Answer to four and a half, and this you must not doubt, but without *disgusting* their Sober Readers, it being a *Quakers* Method. See also his Spirit of Truth Vindicated, it is but seventeen sheets in Answer to six.

For what Sober Person, that pretends to tenderness of *Conscience* and *Ingenuity*, would ever endeavour to make any believe I had *contradicted* my self, by saying IF PERHAPS; or that pretended to any thing of *Scholar-ship*, that would assert *those* words of mine to be a *Contradiction* according to (your own) Mr. *Keith*'s just Laws of Dispute?

Or what Man would have accused me, as being in the *Unbelief*, and not acknowledging the sufficiency of the *Spirits Evidence*, for my owning Miracles, Signs, and the Gifts of Tongues immediately Inspired by the Spirit, as sufficient Evidence of the Spirit, which thou thy self sayest (p. 12.) *I did propose as Evidence*?

But if thou hadst been pleased to have given me a sincere Answer to the very *Matter* indeed at first, much, if not most of this had been prevented.

Yet pray Consider why *mine* should grate on the Patience of thy serious and unprejudiced Readers, *more* than thy *own* Book lately put forth, Entituled, *A Serious Search*, which is almost five sheets, in Answer to two, proportionably I think my Reply is not so much.

Be-

Besides, I have Divided my Discourse into *Sections*, and set down the Contents at the beginning, that so if any Readers Patience shall not serve him to Read the whole, he may onely cast his Eye on that *Section* he hath most mind to, which he may do without any great Injury, the Matter of them not depending much one upon the other.

And, Friend, for thy ease, if thou shalt think good but to give an honest, plain, and direct Answer to the twelve particulars mentioned in the ADVERTISEMENT, which is not *one* full sheet, I shall *gratis*, quit thee (for the present) of all the rest, upon this *Condition*, that thy Answer be plain and direct INDEED to the very *Question*, without Equivocation, Evasion, or *begging* of the *Question*.

And in my next, if I think I have Occasion to Rejoyn, it is now my Intention to be briefer, but then I wish it may not be *sharper*, I generally Observing that *Prolixity* much abates the picquant *Severity* of ones style.

Further, I pray thy Excuse if I do take the freedom to tell thee, that I had abundantly rather see a *Real* Answer to *that little part* of it, than a great *many words* to the whole, if as far from the *purpose* as the former was; and bear with me if I intreat thee to *Observe* this particular thing.

If by grating on their Patience, thou meanest, their waiting for it so long, I'le assure thee my self was a chief Sufferer in that Respect, and the Printer or Book-Seller to be blamed for keeping it five or six weeks in hand before Finishing it.

To Conclude this, I'le promise thee, that if thou wilt forbear all *Reflections*, for the Future, I will also, and onely and meerly concern our selves with the *Merits* of the *Cause*; and this will be the best way I can think of, both to *shorten* the work, *ease* thee and me, and *accomplish* all the Ends propounded in thy Letter, which shall be my chief aim, as it is my hearty desire, if *thou*, or *some* of thy Friends do not divert me, so I Rest,

Thy Well-wisher,

T. T.

17. *Feb.* 74/75.

Remarks

Remarks on G. W's. *Sheet*, &c.

W. Pen's Account of the INFALLIBILITY of himſelf and the *Quaker's* Miniſters, "We aſcribe "not an Infallibility to Men, but to the Grace of God; "and to Men, SO FAR as they are led by it; for "that it certainly Teacheth, what it doth Teach, *W.* "*P's. Rebuke*, p. 22.

And are not the *Miniſters* of the Church of *England*, and the *Miniſters* of the *Baptiſts* Church, yea, and ALL the Men in the World SO FAR INFALLIBLE, as well as the Quakers? Oh Excellent *Rhetorician*! But poor *Logician!*

SECT. I.

Of G. W's. *Title, and his Falſe Suggeſtion therein*; Which runs thus; *The Timerous Reviler Sleighted, being a brief Reprehenſion of a Scornful Pamphlet, Styled,* The Second Part of the Quakers Quibbles, *Subſcribed by the Name of* Thomas Thompſon, *but (by ſome) ſuſpected to be the Author of the two Pamphlets, the one Entituled,* The Spirit of the Quakers Tryed, *the other,* Controverſie Ended, *&c.*

Sect. 1. R*eviler*] and why ſo? But becauſe I told him and the *Quakers* of their *Railing*, and demonſtrated their Ridiculous and deceitful *Equivocations*; let him but name to me any *one word* that I have uſed (that he Accounts *Reviling*) that he himſelf hath not uſed, or *worſe*, in his Writings, if

he can; and till then he may with more Juſtice keep his Title to himſelf: But when theſe Men cannot *bite*, yet they'l *bark*.

Sect. 2. *Sleighted*] a true word; for as he hath *Publiſhed* it, 'tis to ſay, SHIFTED, or dealt *deceitfully* and *Craftily* with; and in the Apoſtle *Paul*'s Time, we find there were ſome ſuch, *Eph.* 4. 14. *Be no more ---- carryed about with every wind of Doctrine, by the* ſleight *of Men, and cunning* Craftineſs, *whereby they lye in wait to deceive.*

But *G.* art thou no wiſer to play *Hocus Pocus*, and *ſhift* me, but that thou muſt tell me and the World of it in thy Title?

Sect. 3. But ſuppoſe his Intention is, *ſlighted*] (for it ſeems a *Quaker* can hardly ſpeak, or Print much now, without the Art of *Directing the Intention*, or ſpeaking by *a Figure*) Then we have a *ſlight* Title, fit for ſuch a *ſlight* ſilly ſheet; yet *Proud* and *Arrogant*, denoting rather the *Pride* of *Quakers*, than the *Humility* of *Chriſtians*, *alias*, we have a new-coyn'd *Quibble* for *Evading an Anſwer*, or an Old term for *running away*, and timerouſly *quitting* the Conteſt.

Sect. 4. *Slighted*, no wonder, they that have *ſlighted* the Proteſtant Churches beyond the Seas, *ſlighted* the Church of *England*, *ſlighted* 21 Learned Divines at a Clap, *ſlighted* all the Baptiſt's Churches, yea, and *ſlighted* all Teachers and Profeſſors in *Europe* beſides themſelves; how is it poſſible but that I muſt be *ſlighted* too, except I'le Baniſh my ſelf to the *Indies*?

They that have *ſlighted* the Writings, or Books of *Holy* SCRIPTURE (ſo far as I have ſhewed you out of their *own* Books, and more particularly, *G.W.* himſelf, *in his own words*, but in the laſt precedent Section) can you reaſonably expect, they ſhould not

ſlight

ſlight other Mens Books, and mine too? Are theſe the *Deſpiſed* People, or the *Deſpiſers* by *G. W's.* own Teſtimony? What they cannot ſo well *Anſwer*, they pretend to *ſlight*; a poor *ſhift*: For thereby they manifeſt but their ſilly *ſcorn*, and diſdainful *Pride* and *Arrogance*. Though it is not yet ſix Moneths ſince, that his Brother *Pen* could take Notice of a *ridiculous ſorry Mouſe* (as he calls it) and ſo turn *Mouſe-catcher*; and are the *Quakers* thus Elevated on a ſudden?

Sect. 5. *A Reprehenſion*, what, for want of an *Anſwer*? It is indeed well known you are *free* enough of the *firſt*, however *timerous* as to the *latter*. Their *Confidence*, though uſually too great, yet at this time it ſeems did not ſerve them to ſay it was an *Anſwer*.

Sect. 6. *But (by ſome) ſuſpected to be the Author of the two Pamphlets, the one Entituled,* The Spirit of the Quakers tryed; *the other,* Controverſie ended.] VVhat, *Infallible*, and yet *ſuſpect?* How now, what, *ſuſpitious, George*? Other Men's *Fallibility* then, is as good as the Quakers *ſuſpicious Infallibility*: Is this your *Gift of Diſcerning*, and *Propheoy*? But that's not the worſt of it,

For the *Suggeſtion* is of a matter *abſolutely falſe*, *Satan* owing them a *ſhame* (as the Proverb goes) hath ſuggeſted a *falſe thing*, which the *Quaker* hath here Publiſhed to the VVorld, as true, to their own diſhonour and ſhame.

Beſides, this *Quaker* h th hereby *wronged* me, and *abuſed* another Perſon (whom Mr. *Pen*, in his winding ſheet, ſays, is *Hen. Hedworth* by Name.)

Sect. 7. Firſt, *G. W.* hath here groſly wronged me in Publiſhing a *Suggeſtion*, and that in *Print*, that I was the Author of the two Books, Entituled, *The Spirit of the Quakers Tryed*, and *Controverſie Ended*; when

as, I was not, nay, did not ſo much as ſee or hear of either of them, till after they were in Print. But in theſe Books, Mr. *Pen* hath (in the *Quakers* Name) declared to the VVorld there are ſeveral *falſhoods*, *ſcandals*, *lyes*, and *Forgeries*, and yet here *G. W.* hath endeavoured to fix and faſten them all (if any ſuch be there) upon *me*, as ſuggeſting, or repreſenting *me* to the VVorld as the *Author* of them.

Now, ye that are *Quakers* of *G. W*'s. Church, and pretend to be the true Church of *God*, I will try your Truth, Honeſty, Conſcience, and Juſtice in this particular, *viz.* VVhether you will cauſe *G. VV.* to make me *ſatisfaction* for the Offence and wrong he hath done me (in ſpreading abroad a ſuſpition and ſuggeſtion of me, in a *Matter* that's abſolutely UNTRUE, and UNJUST,) in the ſame manner as he hath done it, *viz.* in Print; I hereby require it, and demand it of you and him as you profeſs your ſelves to be a true Church.

And that you may not ſay I am, or may be *unreaſonable*, I hereby Declare, that his *bare* acknowledgment of the wrong in *Print*, I ſhall accept of, as *ſatisfaction*.

And for your further and full aſſurance of the *falſhood* of the Matter, 'I do hereby Declare, *and ſo-* '*lemnly* Teſtifie, IN THE PRESENCE OF THE 'HOLY GOD, That I, who did write, and was the 'Author of the late Books, Entituled, *The Quakers* 'Quibbles, was not the Author of the two Books, En- 'tituled, *The Spirit of the Quakers Tryed*, and *Con-* 'troverſie Ended: and if there be any need, I doubt not, but that Common Juſtice will Oblige Mr. *Hedworth* (if called thereunto) to witneſs the ſame thing in the preſence of your Church, he being, it ſeems, better

better acquainted with you than I am, or desire to be with such unreasonable dishoneſt, and dis-ingenuous People, as some of you thus demonſtrate your ſelves to be.

And that you may not make *your being unacquainted with me*, any *Excuſe*, of not doing me *Right*, I ſhall here take that off before hand: For if your Miniſter, *G. VV.* can abuſe, and wrong me in Print by a falſe ſuggeſtion, *though unacquainted with me*, he may, and can as well and eaſily give me in Print the ſatisfaction required, *though unacquainted with me*, viz. *onely acknowledge it ſo*, you having it evidenced by my own *ſolemn Teſtimony*, and if that be doubted (though you can have no Reaſon to doubt thereof, it being the Higheſt Teſtimony that Men can give.) And you deſire further Evidence, ſignifie it to the Book-ſeller, and I preſume Mr. *Hedworth* will be ſo Juſt, as to clear me, he being the beſt Evidence that it is poſſible for *you* or *any* one to have to clear me in this Matter, if ſo be, he was (as Mr. *Pen* ſays he was) the Author of the two Books before mentioned, but is not the Author of the *Quakers Quibbles*. So that ye *Quakers*, can have no juſt Excuſe, and therefore I do again complain to you as wronged, and demand that you ſee that juſt ſatisfaction given me, that I require from *G. VV.* If not, I'le *mark* you, and *declare* you to the world to be *Abettors* and *Publiſhers* of *falſe* ſuggeſtions.

Sect. 8. Secondly, By this, *G. VV.* hath wronged and abuſed the ſaid Mr. *Hedworth*, in raiſing, or ſpreading abroad a falſe ſuggeſtion touching him, as if he was the Author of the Book, Entituled, *The Second part of the* Quakers Quibbles, in which Book *G. VV.* hath Aſſerted and publiſhed to the world *there are groſs perverſions and abuſes*, p. 4. Yea, *manifeſt perverſions*,

lyes, and ſlanders, that he is chargeable with, and as yet he lyes under the Guilt of, p. 2. and ſo repreſents and ſuggeſts to the world *Him* to be the *Author* of *all thoſe abuſes, lyes, and ſlanders*, which in truth he is *innocent* of: Therefore it is hoped that Mr. *Hedworth* will be at leaſt ſo juſt to *himſelf* and his own *Name*, as to require ſatisfaction for ſuch wrong and injuſtice done him, when as it is *another* Perſon that ought to be charged with all thoſe manifeſt abuſes, lyes, and ſlanders, if *any* ſuch *there* be.

Sect. 9. 'VVas it the *Light within* that led thee *G. VV.* to the publiſhing this ſuſpition, or not? If thou 'ſayeſt, not; then *G.* where was the *Light*, or thy '*ſincerity* to it? If yes, Then thy *Light* leads thee to 'publiſh *ſuggeſtions* of Perſons and things that are '*falſe*. It muſt come from a *falſe* Spirit, it being a '*falſe* Suggeſtion.

Sect. 10. I ſhould not have ſaid ſo much about this, but upon theſe two Conſiderations.

1. Becauſe theſe are the Perſons that pretend to *Infallibility*, and *a Gift of Diſcerning MORE* than others that are not of their way. "If *G. W.* had *in-* "*deed* a *Gift of Diſcerning* by the Light within, how "*wicked* or *ſilly* was he not to inquire of it, whether "this ſuggeſtion was *true* or *falſe*, and the ſuſpition, "*right* or *wrong*, before he *publiſhed* it? Or if he did "inquire, and the *Light within* him could not tell him, "what is *falſe*, and what is *true*, then how doth he "and *his Light exceed others*, or make him *MORE* "*Infallible*? How evident here and plain is either this "Man's *wickedneſs*, or *vanity* in his Pretenſions to a "*Gift of Diſcerning*?

2. Becauſe of this Man's baſe unworthineſs, and *unchriſtian carriage* in publiſhing ſuch a thing, when I had

had *before* in a Letter to him ſeriouſly aſſured him, that Mr. *Hedworth was a Perſon no more acquainted with me than* G. *himſelf was*; but this Man being ſo *guilty* himſelf, of aſſerting and writing ſo many *untruths* and *falſhoods*, he thinks others are like him, and no more to be *Credited*: But now let the unbyaſſed *Reader* Judge of it, do they think to Grace their *Cauſe* by ſuch doings? Where is thy Conſcience and Religion, *George*? Is this the Quakers *Chriſtianity*? Oh, ſilly Scorner, bluſh, and be aſhamed!

SECT. II.

About the Author's NAME and LETTER.

Sect. 1. THE Ingenious and Impartial Reader may eaſily Conclude how he hath managed the reſt of the Work, by putting ſuch a *falſe ſuggeſtion* even in his *Front*, and that ſo *baſely*, and *unchriſtianly*: and at the ſame rate he goes on, with theſe words, *Looking upon thee to be an unworthy, Cowardly, baſe Spirited Man, who ſhuffles about to hide thy ſelf*: How now, Friend? What, *ſuch* as *M. T.* ſaw through the Key-hole, or *ſo* as one *G. W.* did in the Matter of Mrs. *Bat*---- when accuſed at *T. T*'s.? According to thy own way (with Mr. *Danſon*) this is but a Query Mr. *Sleights*, thou better knoweſt the Myſtery.

Sect. 2. *Thou art very cautious thy Name ſhould be diſcovered.*] But alas, poor Men, that are put ſo hard to it, that they are now forc'd to make uſe of ſuch *ſlight* ſhifts for Excuſes. For the time was when the *Quakers* could tell you, that even the Bleſſed *Name of*

JESUS and *CHRIST* it ſelf, *without* (that they call) *the Power, are but* EMPTY WORDS, *Princip. of Truth*, p. 12. And yet behold what a conſiderable thing does this *Quaker* now pretend to make of my *Name*? Oh the Folly and Hypocriſie of theſe Men! can the Knowledge of an *Empty word* be of ſuch weight to them? which yet they cannot tell but that they do know; to be ſure they will not own that *I am in the Power*; what, is this Man ſo baſe then, as to make my *meer literal Name* to be of more concern to them, than they have declared *the meer literal Name of the Lord CHRIST* to be, to them? What, wouldſt thou make thy being unacquainted with an *EMPTY WORD*, an Excuſe? Bluſh for ſhame!

Sect. 3. But to take that falſe Cover from him, and cut all ſhort, I do hereby tell them for a certain Truth, *That my real Name is in Print as a witneſs againſt them, and my Books as a Teſtimony againſt ſeveral of their Principles, and let them either Anſwer or Confute them if they can.* Though th isis more than I was Obliged, either by their *Civility*, or any other *Law*, that I know of, to tell them: what if I ſhould ask them whoſe *Name* is to the Epiſtle to the *Hebrews*, and the *Acts of the Apoſtles*? whoſe *Name* is to the Books of *Judges*, *Kings*, and *Chronicles*? Can the *Quakers* tell with all their *Light uncontroulably* what Men writ them? And will it not thence appear, it may be both *good* and *honeſt* enough, though a *Man's Name* ſhould be concealed? And neither the *Man* the worſe, nor his *Book* the worſe? (what have they to ſay againſt *Paul*'s changing his Name?) Beſides the continual Cuſtom of *many good Men* amongſt us; nay, and of the *Quakers* themſelves ſometimes, (if they will admit themſelves to be good.) Pray, *G.* whoſe *Name* is

put

put to that Printed Paper, Entituled, *A Paper ſent forth into the World*, &c. accuſing the *Miniſters* of the Nation, and ſeveral *Teachers* of many groſs things? Pray, who writ *The Principles of the Quakers Defendable by Scripture*? who is it, that cannot ſee now moſt ſtrange *Hypocriſie* in theſe Men? And what ſmall twigs they would catch at, and hang upon; any thing rather than to *deal* honeſtly, and give an *Anſwer* in plainneſs. Oh *Timerous* Man, what ſorrowful ſhuffling art thou fain to make uſe of!

Sect. 4. And whereas I ſaid, ſuppoſe the Author be a private Perſon, what if he Dwells fifty or ſixty miles from *London*, or what if the Author had ſubſcribed *M. A.* could not *W. P.* have joyned *N.* (according to Mr. *L*'s. way of Addition) and then have read it a MAN; and that it was happy that their Light left them in ſo much darkneſs of the Author, that they could not tell whether it was the Author's *real* Name or no, when they read it; to this *G. W.* ſays, *Haſt thou not bewrayed thy own Equivocation, and that the Author's Name is not* Tho. Thompſon?

I Anſwer, no: But I have bewrayed the *Quakers Folly and Vanity*, and that was one part of my aim, *thereby* to try *Experimentally* whether their high boaſted *Light* would *reveal* any more to them than others, or ſtand them in *ſtead* when they had need of it whereby they might know and have a DISCERNING beyond others.

But alas, *Experience*, (which is one of the ſureſt *Maſters*) now tells me, that the *Quakers* are as eaſily *miſtaken*, and do as foully *deceive* themſelves as other Perſons in the World do: Their *Light* will not ſo much as help them to know really a Man's Name when they read it, except the *Perſon himſelf*, or *ſome other*

other Man *Reveal* it to them: And thus we ſee that I or a *meer* man may *Reveal more* to them, if we pleaſe, than their *Light* within.

Sect. 5. Beſides, to make this Man's Folly more manifeſt, how ſilly is he to inquire about my Name, when he himſelf hath turned *Baptiſt*, and given me a Name, (nay, two or three) though I aſſure you falſe ones, which yet you may (if you pleaſe) take as one *Evidence* of the *Quakers* pretended *Infallibility*, and I think as good as any they have.

Notwithſtanding this man is no wiſer than to tell me, *that he hath ground to think who I am*, p. 5. and yet pretends the want of that very thing, as a main Reaſon why he does not Anſwer me, Doth he not herein, not onely *Quibble* egregiouſly, but ingeniouſly *confute* himſelf?

Sect. 6. As to his *Letter* and my *Anſwer*, the Reader hath them both ſet down before, to whoſe judicious Conſideration I leave it, to be further Obſerved.

Firſt, how well the *Style* of *G*'s. *written* Letter and his *Printed* ſheet agrees, ſurely by the Letter, any one may well conclude, that the *pretended Civility* in the former, was no better than *Real Hypocriſie*: what Fountain is this within *G. W.* that ſends forth both ſweet water and bitter? It ſeems *G.* put on a *Sheeps* Cloathing in his Letter, though he remained a *VVolf* inwardly, as appears by his *Ravening* ſheet: A *Cat* will be a *Cat* ſtill, *George*.

Secondly, Thereby the *Reader* may alſo Obſerve, how falſely, and *Quakerly* G. W. repreſents it, where he ſays, *That I ſhuffled him off with a Letter, pretending ſome Circumſtances of my Occaſions would not conveniently admit, with ſome other* TRIVIAL *Allegations*, ſays he, whereas they were as *weighty*, if

not

not more, than any other, and those Reasons that he calls TRIVIAL, were so *weighty* Arguments as I think it is possible for *any* to be, to a Person that would not offer *violence* to his *own senses* and *understanding*, for that was one of the *Allegations* I made, which he can call TRIVIAL; and now his own virulent and abusive sheet may *Experimentally* satisfie others, what usage (I writ him, I was well enough satisfied) I must expect from Men of their *Kidney*, for if they would not spare to accuse and load a man *falsely* with Reproaches *publickly* in Print, how can I or any man expect, or promise our selves, but to be dealt withal as *bad* (if not *worse*, if it may be) in a *private* Meeting with them.

Sect. 7. But as to what he says, *of my having taken many hours to write against them*: I Reply, *VV. P.* hath spent as many, and a great many more, in writing against Mr. *Faldo*, and yet in two Letters, one after another, he could pretend, *some Circumstances of his Occasions would not permit him to meet Mr.* Faldo: And one of them was such a *Trivial* one, *viz.* a Ceremony, that it was not at all becoming a *Quaker*: Shall I say then of *VV. P. a strange put off? ah poor timerous Man!* But I can with Truth tell thee, *Geo.* that my own House is above 44 Miles from *London*: Now then, poor *Shuffler*, does not thy catching at such *Trivial* things demonstrate that 'tis onely thy own *timerousness* to Answer? Silly *Quibbler*, is thy store of Evasions so exhausted, and *VV. Pen*'s too, that ye have nothing left but the Dregs?

Sect. 8. But let the honest hearted *Reader* Judge, if I did not offer him fairly and Civily enough in my Letter, when I told him, that if he would give a *Direct* Answer but to *one* sheet of it, I should accept of it:

or

or if that he would lay aside all *Reflections*, and enter *solely* on the *MERITS* of the Cause, I would do so too; but no, the *Gentleman* did not think *good*, or dare *adventure* at that; he had rather turn Mr. *Sleights*.

SECT. III.

Of Socinianism, and the Divinity of Christ, which the Quakers own.

G. W. p. 5. *Why hast thou appeared so much then (like an Envious* Socinian*) for the Angry Anabaptists,* &c?

P. 7. *What, is the* Socinian, *or* Biddlean *Proselyte Offended at our confessing the Divinity of Christ,* &c?

Sect. 1. CAnst thou, *G.* for shame cry out against *Socinians*, and yet not Rebuke thy Brother *Pen*? Thou shouldst first look at Home, and *reprehend* him: At best, all that thou sayest against them, is indeed against him, so long as his *Sandy Foundation* stands, without a *Recantation*, beyond his self *contradictory* weak *Apology*.

Shew me such a word of my own, in either of my Books, if thou canst, as is in thy Brother *Pen*'s, "*UNLESS the Father, Son, and Spirit are three* "*distinct NOTHINGS, they MUST be three* "*distinct SUBSTANCES, and consequently,* "*three distinct GODS.* Here's a *Socinian* to the purpose, and this whilst he was a *Disputer* for, and amongst

amongſt the *Quakers*: Beſides, what is that whole Book of his but *Socinianiſm*? Look no further than the very Title Page, and he tells you it is a Refutation of the Doctrine of Juſtification from, or by an Imputative Righteouſneſs, and of Plenary ſatisfaction, *&c.* Shew any ſuch *Socinian-like* aſſertions in my Book, if thou canſt, *Geo.* Oh, the Folly of this Man! That he ſhould cry out againſt *Socinians*, and yet Cheriſh ſuch an one among them (and highly Commend him for *a Sincere hearted Man* too) yea, and ſeveral of the *once* peculiar *Socinian* Doctrines amongſt them: would not one think ſuch a Fellow out of his Wits, to write thus *foppiſhly*? But if the *Quakers* may hold three or four *Socinian* Doctrines, and not be *Socinians*, might not *H.H.* or another, hold *one*, and yet be no *Socinian*?

Sect. 2. But ſuppoſe one be a *Socinian*, can any judicious Perſon think it is a good Reply, or Anſwer enough to him to cry out, Oh, he is a *Socinian*, a *Socinian*, a *Biddlean*; why, truly then, at that rate, it will be *Anſwer* good enough to a *Quaker*, to cry out, he is a *Quaker*, a *Quaker*, a *Quaker*; and ſo then they cannot juſtly expect *any more* from another, and thus they ſhew us a very eaſie way how quickly to Anſwer all the *Quakers*.

Sect. 3. But I can tell this *diſcerning* Man more than yet his Light Reveals, as it ſeems, that he is moſt *falſe* and *miſtaken* in theſe his *Suggeſtions*: Not that I will tell him here *expreſly* whether I am one or no, becauſe I will leave that for a further Tryal of his *Gift of Diſcerning*, and of his *Revelation* by the *Light within*: But I was never *Baptized* into that *Name*, till this *Quaker* turned *Anabaptiſt*: But if I were one, why ſhould I think it any diſhonour, *more* than *W. Pen*, when he

he wrote his *Sandy Foundation*? Beſides, I can freely tell *G. W.* I had rather a thouſand times be one of them he calls *Socinians*, than ſuch a *Quaker* as he is. Foraſmuch *as they own ſomewhat REAL in the Lord JESUS CHRIST, and own him to be a REAL PERSON WITHOUT US.* But this *Quaker* and others of them, make a meer *PHANTASM* (or *FANCY*) of him or his Body, as their former Preachments and Writings give me to underſtand: And accordingly ſome do not apprehend it any difficult thing to make out, that ſome of the grand *Quakers*, when they will ſpeak more plainly (whatever at other times they pretend) do, or did own, *no other CHRIST*, than *what* is indeed and Truth either *their own FANCY, SPIRIT*, or *MIND within*, or at beſt, *the dictates of their OWN CONSCIENCE*, or *what* ſome Men commonly call *the Dictates of Conſcience*, or others call *Reaſon, Man's Spirit the Mind within, or the Life of Man*, or cannot be well and truly differenced, diſtinguiſhed, diſcriminated from them.

And therefore they do but *Quibble* and *Equivocate* (to blind the World) when they talk of owning the *DIVINITY OF CHRIST*. For in Truth, 'They 'own no other Divinity of Chriſt, than what is pro-'perly, or eſſentially within their OWN BODIES: 'Neither do they in truth and plainneſs own any other 'DIVINITY of Chriſt, nor any other CHRIST 'than what's born into the World with them, when 'they come forth of THEIR Mothers Wombs, or 'is manifeſt in THAT individual Fleſh of theirs, as 'their *words* and writings *inform* me: And what a *rare DIVINITY of Chriſt* is this, (think you) that the *Quakers* own?

It

It is poſſible I may declare to you a MYSTERY of the *Quakers* Doctrine, which you have not yet heard of, or ſo well underſtood, which their ſayings give me to underſtand, *viz.* 'That CHRIST and the Di-'vine Nature (*or the* Divinity of Chriſt) is as 'truly, properly, or really in the BODY of *GEO.* '*FOX*, or the BODY of *G. W.* as it was in 'THAT BODY born of the *VIRGIN MARY*; 'and yet further, That the CHRIST manifeſt in 'GEO. FOX'S (*or ſome* Quakers) FLESH, is re-'ally, properly, and truly, CHRIST MANIFEST 'IN FLESH, as that CHRIST was, which was ma-'nifeſt in THAT Fleſh at *Jeruſalem*, Born of the 'VIRGIN MARY above 1600 Years ago.

Let them *directly* and *poſitively* deny any one of theſe two if they will, and tell us, that what they ſay, is to be taken in the *Grammatical* ſence to avoid *Quibbling Equivocation*, if they dare; and 'tis very probable, you may have a moſt full proof of it, and that from their *own* Mouths or Pens; and therefore when they ſay, "*That Geo. Fox is not Chriſt*, that's but a *Quib-*"*ble*, for they mean then by *G. Fox*, ONELY his "*Fleſh*, or *Body*; and ſo they do likewiſe ſay, *That* "*the Body of JESUS, or the Body called JESUS,* "*is not the CHRIST*; and thus no wonder then, if "they ſay, *that* Geo. Fox's *Body is not the Chriſt*: "But will they ſay, *that the LIVING and BET-*"*TER Part in* Geo. Fox's *Body*, or *in and of* GEO. "FOX, *is not* THE CHRIST? No, I never could "hear them ſay that: So you may ſee *what* CHRIST *it is they own*, and what DIVINITY it is they talk of, to deceive ignorant People, and unwary Souls withal, a meer *Quibble* and moſt horrid *Equivocation*, no worſe, nor better, notwithſtanding (at other times) their

their *feigned* Pretenſions to hide it. *G. W.* p. 6. ſays I tell him "of a pretty Medley of Hypocriſie, Quib-"bling, and Confuſion, and deviating from Scripture-"Language in their ſpeaking of the Divine Nature or "Word Cloathed with the moſt Holy Man-hood, being "the Chriſt: But (*ſays G. W.*) is this a truth in it ſelf "yea or nay? What is it (or can it be) now then with him *a truth in it ſelf*, though it *deviate from Scripture-Language*? or be *a Medley of Hypocriſie, Quibbling, and Confuſion*? Oh rare! if this be thy Rhetorick, *Geo.* where's thy Reaſon and Logick?

SECT. IV.

Of Scornful Reflections.

Sect. 1. G. W. p. 5 "With a multitude of Scorn-"ful Reflections upon G. *W. W. P.* and "others, and not onely ſo, but upon the Quakers in "general, with which thy Pamphlet is much ſtuffed, "ſhort of all ſeriouſneſs and Sobriety. To which I Reply, that were it ſo, yet their *playing* the *Fool*, would be excuſe enough: why do they Act, Write, or ſpeak things, to render themſelves ſo *Ridiculous*, if they would not have their Auditors and Spectators be *moved* at it?

I never heard of any *Jack-Pudding*, that wilfully made himſelf *Ridiculous*, but that it was with deſign to raiſe a *pleaſant* Humour in others; and if G. W. or the *Quakers* have not the like deſign, it is to be feared they have a worſe: But if they would not have others be moved to Laugh at them, their beſt courſe would be, to learn to be no more *Ridiculous*, *nor write and Print*

Print Non-ſence. For if *G. Fox* will pretend to be wiſer than (and to Inſtruct) all *Europe*, and yet is ſuch an *Ignoramus*, as to call a *Father*, Mother; a *Man*, Woman; or a *He*, She; or not know the *Maſculine* Gender from the *Feminine*, is any Man to be blamed for Laughing at him? For my part, I do here ſay, I think not at all: But rather that it may be a Duty, at leaſt very convenient, to Laugh at ſuch *vain boaſting Pride*, *Ignorance*, and *Ridiculoſity*, to ſhame them out of it.

Sect. 2. But ſtill Mr. *Sleights*, thy Brother *Pen*, falls under thy laſh, why doſt thou not *Reprehend* him? Thou oughteſt to have done that in the firſt place: You ſhall, I think, hardly find any uſe more *ſcurrilous* ſcoffing (in ſuch matters) than he hath done. To inſtance but in three or four (becauſe of brevity) of his ſcornful Reflections, *viz.*

W. P. Rejoynder to Mr. *Faldo*, p. 38. *I cannot but Obſerve after what a SUSPECTED RATE the SCRIPTURES have been firſt Collected, and then conveyed through the ſeveral Ages*, &c.

P. 39. *From hence we may Obſerve the UNCERTAINTY of* JOHN FALDO'S *WORD OF GOD.*

Pen's *Rebuke*, p. 31. *It is the Presbyterians ſpecial Grace, THAT SAVETH*; and as for particular Perſons, take this in his Winding ſheet, p. 2. *That Little Great Pragmatical* T. F. *a MONSTER, ALL Tongue and NO Ears*

Will ye ſay now, that it's likely any Man ſhould out-do this *Pragmaticus* (your Brother *Pen*) for *Perſonal* Reflections? nay, he gives the *Gentlemans* Name at Length, though as I hear, one that is a good ſubſtantial Citizen, a Perſon of very good Repute and

Eſtate; beſides the Perſonal Reflection, if one ſhould inquire into the *Truth* of it *ſtrictly*, one ſhould find it to be a moſt notorious falſhood, for I have inquired, and do underſtand that that *Gent.* hath TWO EARS, though *W. P.* ſays, NO EARS: (and ſo might give Occaſion to ſome ſilly ſuſpitious *Quakers*, to think, as if the *Gent.* was indeed Born without *Ears*, or had loſt them) ſo baſe was his ſcurrility, and at beſt *W. P.* will have need of a *Quakers* Figure (which muſt needs be the *Devils* drawn Figure) for to help him out, and excuſe this *Scoffing* Slander.

If you would have a *Scornful Reflection* above all that ever I read, a *ſilly* and Prophane one too, See *W. Pen*'s Winding ſheet, p. 8. ſpeaking of *H. H*'s. Prayer to the Lord JESUS: *But indeed, his Margin proves to us, he takes him for A MAN, and none of the BEST LINGUISTS neither; for leſt HE ſhould not well underſtand the* Engliſh *word* delivered, *he refers HIM to* Tradita *in the Margin, though both Tranſlations, and one as good as the other, for the Original word is Greek, which either* H. Hedworth *does not know, or he doubted the skill of him he prayed to, or elſe he did fooliſhly to Correct by a Tranſlation, the Original word being ready.*

Any other Man of Sence (except ſuch a wilful ſcoffing Perverter as *W. P.*) could not but take TRADITA, to be there put down for the *Readers*, (and eſpecially ye *Quakers*) better *Information*, not for the *Lord Chriſt's*; and ſo I took it on my firſt Reading it, and could *honeſtly* take it no otherwiſe, *H. H.* fearing (as I perceived) you might, or would Quarrel, or diſcant upon the word TRADITION, juſt before uſed by him in his Prayer.

But by this it appears the *Quakers* are ſo Prophane, and

and far from owning the Lord JESUS, the MAN *that indeed dyed at* Jeruſalem, that they wilfully make a meer *Scoff* at one's ſerious *Worſhip* and *Prayer* to him.

Where's *W. Pen*'s Religion and Conſcience now? Is it all devoured with *Lightneſs*, and turned into *Scorn?*

Nay, Mr. *Pen* is ſuch a *Pragmaticus*, and a *wit*, that rather than he would loſe breaking his Jeſt on *Jeremy Ives*, he would adventure the *beſtowing* on himſelf the Title of *Mouſe-hunter*, or *Mouſe-catcher*, and in time, if he continues, as he hath begun, it is hoped he may as well arrive to the Degree of a *Rat-catcher* amongſt the *Quakers*.

P. 4. He ſays, *I term my ſelf a ſcornful Fellow*: which is a plain and evident falſity, for I did not term my ſelf ſo, but theſe were my words, *G. W. knows IT SEEMS, it is a Scornful Fellow he hath to deal withal*; otherwiſe I thought he would not (nor could) have ſtyl'd my Epiſtle a *very ſcornful Pamphlet*, as he did: Where's this Man's Conſcience now? Or ſo much as common Honeſty? That cares ſo little what he ſays or writes, though never ſo falſe. Is this and the like the *Quakers* Religion? Is this the Practice of one of the *Us Gods People*? Is this to pretend *Chriſtianity*? Or to talk for it at ſuch a Rate? Then many Civil *Heathens* may, or will go beyond them.

SECT. V.

Of the Miraculous Gifts *of the* Spirit, *and of* Prophecy.

Sect. 1. IT appears *G. W.* met with two ſuch *ſtumbling*-blocks (though of his own framing) at the very threſhold (the *Epiſtle*) of my Book, that he dar'd hardly to enter into the Book it ſelf, onely peeps in, and preſently his Brother *Fiſher*'s Ghoſt preſents it ſelf to him, and thereupon he *Runs* away from the reſt, as if he was *ſcar'd* out of his *wits*.

Without any of the *Quaker's* Revelation I could fore-tell my *Reader* how I did expect they would winch and Kick, wynd and twine, to Wyer-draw, or draw back thoſe two *Sentences* again, but all will not do.

For as to the Firſt, he can poorly and onely give us his *bare word* without any Proof, *That thoſe Spiritual Gifts were ONELY PECULIAR to ſome in the Apoſtles days*, p. 2. I have proved the contrary, by Teſtimonies and Records Cited in my *Second Part of Quak. Quib.* p. 53.

And beſides, if he could do that (which I conceive he will never be able to do) yet his buſineſs would remain ſtill undone: For how will he be able to prove *Infallibly*, *uncontroulably* (Sam. Fiſher's word) and *certainly*, that theſe *Gifts* of the SPIRIT, *viz. the Gift of Infallibility*, *Diſcerning of Spirits*, *Immediate Revelation*, *and Prophecy* (or an immediate *Gift* of Interpretation, and fore-telling things to come, *certainly* and *expreſly*, and not *conjecturally onely*) were not

not PECULIAR ALSO (without begging the Queſtion) to ſome Chriſtians and Miniſters in *the Apoſtles* times, as well as *the Gifts of Healing, Tongues*, &c. (when beſides, the Gift of *Infallibility* is *one* of the matters in *Queſtion*.)

For the ſame Text that ſays, *Tongues ſhall ceaſe*, and *Knowledge vaniſh*, firſt mentions, *that PROPHECIES ſhall FAILE*, 1 Cor. 13.8. and that in the Plural Number.

Sect. 2. And whereas *G.* ſays, *If he could ſpeak with the Tongues of Men and Angels, that were not a ſufficient evidence* (OF IT SELF) *to convince Unbelievers*: I Anſwer, That is more than he knows, becauſe he never could make Tryal: It might be *ſufficient* to convince *Unbelievers*, though not to *Save* himſelf. But if that were any good Argument againſt the *Gift of Tongues NOW*, then it is alſo a good Argument againſt the *Gift of Prophecy NOW*, yea, and againſt FAITH; ſince the Apoſtles very next words in 1 *Cor.* 13. 2. are of the ſame ſtrain; *And though I have the Gift of Prophecy ---- and all Faith, and have not Charity, I am nothing --- it profiteth ME nothing*; [whatever it may do to others.]

But above all, *G. W.* ſhews his Folly, when he had ſaid, *That the Gift of Tongues, and working Miracles were* PECULIAR *to the Apoſtles times*: Yet then to talk *that he cannot give away the Quakers Cauſe, as to working Miracles in a Spiritual way.* Oh Senſeleſs Man, is this thy *Rhetorick*, or *Logick*, either? Were not the Gift of Tongues, and all the Miracles that the Apoſtles & the Chriſtians then wrought, *Miracles in a Spiritual way?* Surely thou dareſt not ſay, but that they were.

And thus you ſee he is as far off as before, he

hath done just nothing at all to take away the dint of his own words as a strong Argument against himself. 'But he hath here made it worse in this sheet, by po-'sitively LIMITING THE HOLY ONE in those 'visible Gifts of his Spirit, saying, they were ONELY '*peculiar to them then.* Who hath given this *Quaker* 'POWER to LIMIT what Gifts of the Holy *Spi-'rit* are to be PECULIAR to the Primitive Time, 'and what are to CONTINUE; and none but *such* 'and *such* as he says? Oh Rare, is not this abun-'dantly more *Arrogant* than for *John Perrot*, to Sub-'scribe *John* onely? Or to write Proverbs, like *So-'lomon*?

SECT. VI.

Of the Manifestation of the Spirit.

Sect. 1. GW. p. 2. *Whereas a Manifestation of the Spirit was given to every Man to profit withal*: Very good, this makes as much for the Gift of *Tongues*, and healing the *Sick*, as *Prophecy*, since they were *all* Manifestations of the Spirit; and if the Gift of *Tongues* were not COMMON to all, no more was the Gift of *Discerning*, nor of *Prophecy* COMMON to all (See 1 *Cor.* 12. 29.) And therefore that makes as much against the *Continuance* of BOTH, as ONE: And so Geo. by his own Hand, is but still *striking* at, and *Destroying* his own Cause.

Sect. 2. Besides, I could wish for no fuller and fitter *Text* for my *purpose* and his *confutation*, than this he

he hath Cited; *For if the Manifestation of the Spirit be given to every Man to Profit withal*, then it is a strong Argument against the *Quakers*, that they have it not, or at best have it not *any more* than others, because there appears NO SUCH MANIFESTATION given to them MORE than others have, whom yet they *Condemn*, which will be easily further demonstrated, if you do but consider this, *viz.*

That the *Quakers* must mean, that these words of *the Apostle* are to be taken either *Universally*, and that the manifestation of the Spirit was, and is given to *every one*, as well Women, as Men, to ALL Persons in the World. Or *Restrictively*, to the CHURCHES in the Primitive times (and particularly that at *Corinth*) to whom the Apostle was writing.

And Secondly, Consider that these *Manifestations of the Spirit*, so given, must be either VISIBLE or INVISIBLE, (though it is apparent enough by the enumeration of those Manifestations in the subsequent Verses, that the Apostle spoke of *visible* manifestations, such as were visibly APPARENT to others, and for the Profit of others, *without* as well as *within* the Church, and the Greek word ἡ φανέρωσις which the Apostle uses, signifies, *plainly and clearly appearing; open, bare, or easie to be seen*, as a Face uncovered.)

Sect. 3. But let the *Quakers* take it which way they will, it destroys their Usurped Title, and vain Pretences *above* others, whom they Condemn.

For if they say that the *Apostle* meant thereby, that the manifestation of the Spirit which he speaks of, is given to *every one in the world.* Then they at the same time grant, *it is given to the Church of* England, to the *Baptist Churches*, and *to me* also; and if they I say, that the manifestation of the Spirit is *VISIBLE* to

others, then thereby they grant they have it not *more* than others, nay, are *without it*; because the *Quakers* have Censured and Condemned *other Churches as being* WITHOUT *it*, and yet *themselves* can produce *visibly NO MORE* manifestation of the Spirit, than *those*, whom they say are *without* it.

And if they say, the manifestation of the Spirit is INVISIBLE to others, then at the same time, they grant, the *Church of England*, or the *Baptist Churches* may have it, though they may not *know* it, or cannot SEE it, for how should they, if it be INVISIBLE?

Sect. 4. But on the other hand, if they say, These words of the Apostle are to be taken *Restrictively*, that the manifestation of the Spirit is given *to every Man in the Churches onely*, (as most likely in truth it is, as the word IS in the Present Tense, and the whole scope of the Chapter intimates, the Gifts and manifestations of the Spirit he mentions being then *peculiarly* in the *Church*, and no where else that we find, *such as the Gifts of Healing*, *Tongues*, &c. mentioned in the very next Verses, as some of these manifestations spoken of, in *v.* 7.) Then this of the *Church* at *Corinths* having the manifestation of the Spirit, is no more to the *Quakers*, than to the *POPE OF ROME*. For it will not follow, That because the *Church at Corinth* had the manifestation of the Spirit, that the *Quakers Church* must NOW have it, nor because THEY SAY they have it; for at that rate, the *Baptist Churches*, and ALL the *Churches in* England might claim it, and who can hinder them?

And besides *G. W.* hath barred himself of that, and plainly told us, (in his Glory of Christs Light within p. 33.) "That which was to one State, was not to every "particu-

" particular State and Condition among the Churches,
" neither do we read that the Church at *Corinth*, was
" to go and make the Epiſtle to the Church at *Rome*
" their Rule; Nor that the Churches at *Epheſus*, *Phi-*
" *lippi*, or *Theſſalonica* were to go to the *Corinthians*
" for *Pauls* Epiſtles to them, to compare theirs with,
" and to be their Rule; but that of the Spirit or Light
" within, to which they were all directed, and which
" was the Rule of the New Creature whereby the
" things of God were Revealed and made known unto
" the Saints.

Now then what does the Apoſtle *Paul*'s writing to the Church at *Corinth* [*that the Manifeſtation of the Spirit* was then *given to every Man, to profit withal*] ſignifie to *G. W.* or the *Quakers* here? They are not the *Church* at *Corinth*, nor can they produce viſibly *ſuch Manifeſtations* of the Spirit, as they did; Nay, *G. W.* himſelf gives you to underſtand, ſuch viſible manifeſtations were onely peculiar to the Apoſtles times. Thus then you may eaſily ſee how much this ſilly *Quibbler* is *beſide* the *buſineſs*, and hath *confuted* himſelf

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SECT. VII.

Of the Gift of Diſcerning of Spirits.

Sect. 1. *G. W.* p. 3. ſays, *He cannot give away the Quakers Cauſe, as to the Gift of Diſcerning of Spirits, for they have ſufficient evidence thereof, as a Gift given to divers.*

I ſuppoſe the two *Germans*, Young men, (may be ſome of their moſt ſufficient *evidences*) who pretending

ing to be of great *Families*, and Convinced of the Truth of *Quakerism*, as I have heard, came (or were Conducted by one *S. C.* a *Quaking* Minister) into *England*, and were Entertained at *London*, at the common Charge of the *Quaking* Friends of *Devonshire-House* for a long time. The Quakers paid for their Board, and bought them Apparel, Glorying in their Converts: But in process of Time, it seems these Men in the Prosecution of their *Debaucheries*, fell at variance, and each of them fearing to be detected by the other, *charged* one another, in a Meeting of *Quakers*, with great and notorious Crimes; did they not detect one another even of *haunting of Bawdy-Houses*, W---- *Pilfring*, &c. even out of those Houses where they had been entertained? Was not here in the mean while an *Excellent Gift of Discerning*, among the Quakers?

Sect. 2. Another Instance and pregnant proof I have heard of also: One *W. W.* being a *Minister* among the *Quakers* for many Years, and an Active man in their Cause, yea, and a Sufferer for the same, was not discern'd, nor Discovered by the *Quakers*, till being troubled in his *own Conscience*, he Confessed *himself*, to have Lived in uncleanness, *&c.*

Who is it will not think now that they have a most Excellent *Discerning of Spirits*? And that they are so very wise, and have such a *Rare* Gift, they can *tell* any thing that's *told* them, and so can others.

SECT.

SECT. VIII.

Of Unbelievers, Muggleton, &c.

Sect. 1. G. W. p. 3. *Hast not thou plainly implyed thy self to be an Unbeliever, who wants such a Sign to be shewn thee, to evidence that WE are Divinely Inspired?*

Observe, 1. How sillily does this Mr. *Sleights* scribble of my *implying* my self to be an UNBELIEVER *of their Divine Inspiration*, when I have often directly *confest* it, and now do it once more, '*That I do not* '*believe that* G. W. *nor the Quakers are Divinely in-*'*spired, so as the true Apostles and Ministers of Christ* '*were*; and I am well assured, I have very good Reason for it, *viz. Because they cannot Evidence it, as the true Apostles did.*

This was one of the *first* things I writ them, that I did not, nor could possibly upon any good and certain grounds, believe the *Quakers* Pretences to a Commission from Heaven, Immediate Revelations and Inspirations, *MORE* than *Muggleton*'s, except they could produce somewhat considerable *MORE* than *Muggleton* could, and therefore I prayed them to shew me what they had, and to tell me but this, "*Why* "*I might* (*and ought undoubtedly*) *believe them and* "*their Commission, MORE than Muggleton's, or* "*the Baptists?* Which I am sure is a very Reasonable "and modest Request; for otherwise, I should have "no BETTER ground for my FAITH in Be-"lieving a *Quaker*, than a *Baptist*, or *Muggleton*.

2. But I do *believe*, and declare to all the World I am a BELIEVER, that the Apostles *Peter* and *Paul*,

Paul, and the true Apoſtles and *Miniſters* of CHRIST, had Divine *Inſpiration*, and that they both could, and did *Evidence* it. Though I do NOT BELIEVE that the Apoſtle *Geo. Fox*, nor the Apoſtle *G. W.* nor the *Miniſter W. Pen*, nor other pretended Apoſtles, or falſe *Miniſters*, have *ſuch Divine Inſpirations*; becauſe they do not, nor can, SO Evidence it, as the true *real* ones did: And let any *Quaker* amongſt them all, Anſwer this if he can.

Muggleton and the Church of *Rome* ſay they have Divine *Inſpirations*, as well as the *Quakers*, doſt thou, *G. W.* (or any of the Quakers) BELIEVE it? No doubt I may ſafely preſume, you will ſay, No: Why then art not thou an UNBELIEVER, as well as I, *for want of ſuch a ſign to be ſhewn thee by them to evidence indeed that they are Divinely Inſpired*? For I'le be ſo Charitable as to think, that if they could produce *ſuch Evidence*, that they were *Divinely Inſpired*, ſome of the *Quakers* at leaſt would BELIEVE *Muggleton*, ſince it is very *Certain*, that ſome one (or more) that was of the *Quakers* for ſeveral Years, yet now is turn'd *Muggletonian*, and believes him *without* any ſuch Evidence.

3. But beſides, how poor and pitiful would this *Quaker* hereby repreſent his Church to be, as if it had not, or could produce no ſign as *Evidence* to Convince UNBELIEVERS, that they (Quakers) are Divinely Inſpired, *MORE* than what a *Papiſt*, or a *Muggleton* (an Impoſtor) can do: Oh ſad! to be *proud*, and yet *Beggerly*; proud in *pretences* and *boaſtings*, but *Beggerly* in the Actual *Demonſtration* of the *Spirit*, and of *Power*.

Sect. 2. G. W. p. 7. *Note, that this Man boggles at, and evades my eight plain Queſtions,* [*in p.* 22, 23.

23. *of Qua. Plainneſs*] *about the Son of God.*

And note, *Reader*, this man [*viz. G. W.*] Boggles at, and Evades five whole Sections, and an Advertiſement of twelve particulars, that is, in ſhort, my whole Book.

Is not this an Honeſt Perſon, think you, thus to cry ---- Firſt?

Is it poſſible that this man could have *Underſtanding* and *Eyes* enough to ſee *this*, and not the *other*, without SPECTACLES? or without being taken by the *Sleeve*, (though not ſo wrathfully or ruggedly as he pulled *W. King*) to ſhew him his Face in a Glaſs? But it ſeems the Caſe is altered, quoth *Ployden.*

This man hath boggled at, and evaded a whole Section about *the Son of God*, *the Lord Jeſus Chriſt*, *his Perſon*, *his Nature*, &c. He hath boggled at, and evaded another Diſcourſe, *about the Spirits Evidence and ſufficiency*, *the Gifts of the Spirit*, *Miracles*, &c. *Jeremy Ives* did but let a poor ſorry *Mouſe* (ſo called) run up and down the ſtreets, and their Zealous man, and great Doctor, *W. Pen*, ran preſently after it; but a Diſcourſe about the Lord *Jeſus Chriſt* (though immediately Directed to *W. Pen*) yet he hath declined, and *G. W.* hath ſlighted, contemned, and openly run away from.

However I can inform him better, there was no occaſion for me, either to boggle at, or evade thoſe *Queſtions*, I finding they were demanded of the *Baptiſts*, but I was none; and now *G. W.* himſelf ſays, neither did he take me for *any* then, (but how palpable a *falſity* that is, let any Perſon but conſider his own words, in *Qua. Plainneſs*, p. 35. *The Baptiſts may be aſhamed of ſuch groſs and abuſive Inſinuations as this, comparing the Quakers and Muggletonians* ------ *AS WHERE*

WHERE IT IS SAID, Muggleton ſays, he is one of the two Witneſſes, and the Quakers ſay, they are the true Witneſſes, &c. Now, it was I that ſaid ſo THERE, and I ONELY. Thus *then* he made me a *Baptiſt*, now *no Baptiſt*, but *Socinianized*, anon a *Socinian*, yea, a *Biddlean* Proſylite; Oh Excellent Diſcerning *Quaker*! I wonder what his huge Gift of Diſcerning, will TRANSFORM me into *next*; (may I not be afraid of *Witchcraft*, or that *he* is one of the *Heatheniſh gods*? I think not.)

But 2. *G. VV.* Had not plainly and directly *Anſwered* to mine, which he had already *undertaken* to *Anſwer*, but inſtead thereof he meerly *Trifles, Quarrels, Contemns, Retorts Queſtions*, &c. And therefore till that be done, no *Anſwer* could, or can be *duly*, or in Courſe expected to thoſe *new* Queſtions: But if he pleaſes to give me an honeſt, plain, and direct Anſwer to *what* I have writ, without *Evading*, or *Quibbling*, I will promiſe him he ſhall have an Anſwer to thoſe Queſtions, without *Boggling* or *Evading*, rather than that ſhall be any *Excuſe* to him.

Sect. 3. *G. VV.* p. 8. *Haſt thou managed the Baptiſts Cauſe well, in ſaying, they do not pretend to ſuch Immediate Revelations, Inſpirations, Infallibility*, &c. *contrary to their former Teſtimonies?*

Obſerva. It is not for me to boaſt of my ſelf therein, neither deſire I, but for ought yet appears, it is managed well enough, as I apprehend, and better than thou haſt managed the *Quakers* Cauſe by *Sleights*, for,

1. Thou doſt not ſet down the place, nor page, in their Books, nor ſo much as cite their own words, that one may know where to find *thoſe former Teſtimonies* thou talkeſt of, and ſee how honeſt thou art therein, for

for to tell thee truly, I can give but little *Credit* to thee now, seeing what thou art, and hast manifested thy self in Print to be.

2. But if thou dost find any such *Ancient Testimonies*, I dare say, neither you nor I shall there find that they *Testifie* they pretended to them AS *the Quakers do*, for so I said.

3. But yet if that were to be found, why may it not be as *Lawful* for them to *decline from what many of them pretended at first*, as for the *Quakers* to *decline* from what many of them pretended at first, as I have Instanced abundantly in several particulars, in this Third Part of the Quak. Quib? What, is it a *vertue* in You, and a *vice* in Them? Surely they might better do it, (a hundred times) than ye *Quakers*, because you pretended to a Gift of *INFALLIBILITY*, but none of those men, whose Testimonies you make mention of, did so, that I understand.

SECT. IX.

Of the Quakers *Art of DIRECTING the INTENTION, sometimes* directly Contrary to their Expres words, *and sometimes* quite beside their true, proper, common, and Ordinary import and Signification.

I Having in my former Book onely hinted this, and Confined my self to *one* Instance, for fear of swelling it to too big a bulk, it hath been intimated to me, that some discreet Persons wished I had been *larger* therein, which I could desire some abler Person would undertake, it being a *Theme* whereon one may have Scope

Scope enough, if he does but consider what he Reads in the *Quaker's* Books.

But the same Reason that prevented me then, will in a great measure do the same still, *viz.* The fear I have of exceeding the *brevity* that was design'd, therefore I must now give you but a few Instances more (of many that I could produce) and beg your Excuse, if it makes this *longer*, than otherwise it would, or should have been.

Sect. 1. That which I Instanced, was a most eminent and remarkable one, in no less Case than that of *BLASPHEMY* in it self; *Solomon Eccles*, one of their Ministers, did not onely write *privately*, but thought fit to Publish it in *Print* to the World, That *it may be SAID*, yea and *SO said of GEORGE FOX, AS it was said of CHRIST, that he was in the World, and THE WORLD WAS MADE BY HIM, and the World knew him not, whom* John *said, HE WAS NOT*, as you may see more largely *in the Second Part Quak. Quib.* p. 93, 94.

G.W. In his *Serious Search*, p. 58. In this matter undertakes (according to the Jesuitical Art) to DIRECT *Solomon Eccles's* INTENTION, and gives us to understand, that indeed *Solomon Eccles* did not INTEND as he writ and published, but though he said it of *GEO. FOX*, yet (seeing People take notice of the *Blasphemy* of it, and of the *Divine* Honour that they give by such words to *G. FOX*, to the shame and dis-credit of their Cause) he INTENDED it onely of CHRIST; so he spake or writ one thing, and meant another, which yet, in sincere-hearted *W. Pen's* sence (at another time, he can tell you) is no better *than to be one of the worst of KNAVES*; they are his own words, in his *Rebuke*,

p.

p. 8. And ſo let him ſhare it amongſt them, if they pleaſe.

Sect. 2. You have another ingenious one in this ſheet of *G. VV's.* p. 4. concerning FIGURES; yea, even when they are ſpeaking of *Figures*, and againſt *Figures*, they ſpeak by a *Figure*: One while the *Quakers* tell us, *ALL Figures were ended by Chriſt*; but *now* this *Quaker* is at the Old *Jeſuitical* Art again, of *DIRECTING THE INTENTION*, and gives you to underſtand, that though the *Quaker* ſays, *ALL Figures*, yet he does not *INTEND all*, but onely *SOME*, viz. *The Figures under the Law.*

I need not onely ſet his *Quondam* Maſter *Fiſher* to whip him for this, *Ruſticus ad Acad.* p. 142. *So on this ſcore our Scribes ſcape ſcot-free ſtill by their SHIFTS.*

To meet with Quakers [we] *need never doubt,*
Nor need [we] *when we meet them fear a rout;*
If all's *but* ſome, Out's In; *and* In's *for* out,
Then they are always In, *and never* Out.

'*Thus* (ſays *Fiſher*) *the Seed of the Serpent ſaves* 'it ſelf *alive in its Enmity againſt the Holy Seed,* 'not ſo much by *PLAIN DOWN-RIGHT* '*DEALING* ----- *as by ſhameful SHIFT-*'*INGS FROM SENCE TO SENCE, mi-*'*ſerable marchings from* meaning *to* meaning, *ſo* 'that one can hardly know well where to have them, 'nor how to find them, nor what they mean.

'Then he complains, *But as for us, we may not* 'ſafely WITHOUT THEIR CENSURES, ſo 'much as take the Scriptures to be (*what them-*

'*ſelves are neither afraid, nor aſhamed to make them,* '*viz.*) a LESBIAN RULE, and NOSE 'OF WAX, *which may be made* (*yet ſcarcely* '*is by any more than themſelves*) *to ſhew it ſelf in* '7, 8, 9 *ſhapes at once.* [Oh brave *Fiſher*!] *And* '*though they dare Diſpute themſelves, and Argue* '*any way from Figurative and Forreign, and pro-* '*per and improper, Literal or Myſtical meanings* '*and Importments of words and Phraſes, yet they* '*can well digeſt, or diſpenſe with none of all this in* '*us. and* LEAST OF ALL, *when we do* (*as* '*we moſtly, or* EVER *do*) keep to the true, ho-'neſt, Ordinary, and plain purport of the words, '*as they lye* OPEN AND CLEAR *to* every Or-'dinary *and* Common Capacity, *that is willing both* '*to know, own, and do the Truth.* So far he; and need any Man any more to Confute and Confound this *Figurative* Quaker?

Sect. 3. Nay, and they undertake, not onely to DIRECT their own *Friends* INTENTIONS, but *other Mens* alſo, ſuch *Maſters* of it are they; as hear *G. VV.* again, p. 4. If *Quakers* uſe *Figures*, either *Metonymies, Metaphors*, or *Ironies*, Oh then it is *uſed*, and *INTENDED* in a *Serious* Sence: But if *T. Hicks*, or *another*, uſe the ſame, or the like, in the *Title* or *words* of their Books; Oh, then it is INTENDED *as palpable Slander*, or *DESIGNED Forgery*.

Thus indeed *Geo.* is ſo far from clearing of himſelf, by his ſilly Anſwer, from the *dint* of his Second Sentence *againſt* himſelf, that all he ſays, can amount but to thus much, *viz.* 'That T. *Hicks* 'ſpeaks, or writes words, *which are Scoffing, ſlan-* '*derous Lyes, uſed in a Scoffing or Ridiculous ſence*:

'And

'And the *Quakers* ſpeak, or write words, *which are* '*ſerious Lyes*, uſed in a *ſerious ſence*: Taking both 'their words *equally* and alike in their *Natural*, '*Proper*, and *Grammatical* Sence, *without Reſpect* '*of Perſons* (which once I am ſure the *Quakers* pretended much to abhor, and nothing *worſe*, or more *unjuſt*, than *Reſpect* of *Perſons*.)

For if the *firſt Accuſation* alone will ſo *alter* and vary the *Intention*, and make a Man *Guilty*, then the *Quakers* are as liable ſo to be made by T. *Hicks*, as T. *Hicks* by them, yea, and rather *more*, becauſe the *Quakers* are *Originally the firſt Perſons Accuſed*, and impeached by T. *Hicks*, in his firſt Dialogue, and this *Renders* G. W's. *Cauſe very lame, and ſorely wounds it.*

And which is worſt of all, Mr. *Sleights* is ſo willing to *Sleight* over this, that he ſlips by his own *Prophet*'s words, which yet ſtood as fair to be ſeen as any there, on the very top of the laſt Page in the *Epiſtle*, which if he had ſaid any thing to the purpoſe, he ſhould have cleared; for there *G. Fox* ſpeaks Directly of *Figurative* Speeches, *viz. We Charge thee ſhew us a Verſe in Scripture that ſpeaks ſuch Language, and where* ONE WORD *may be put for* ANOTHER *by* METALEPSIS; *and ſo leave People in Doubts and Queſtions.*

What ſayeſt thou now, *Geo?* What, couldſt thou not *ſee* this? If the next time thou writeſt, thou canſt not, I will write to the *Book-ſeller* to buy *a pair of* SPECTACLES for thee to help thy Eye-ſight.

Now, for him thus ſlily to avoid this (if he could) by a *Figure*, ſurely cannot be much better than one of *his Devils drawn Figures.*

Sect. 4. Another Excellent (rather moſt groſsly falſe) one, he gives us in this *thread-bare* ſheet of his *ſleight* ſtuff, p. 7. where he DIRECTS his *quondam Maſter, Sam. Fiſher*'s INTENTION, though dead, and *Directly contrary* to his words, yea, the main Scope, Bent, and Intent of his Book.

Well, now good *Readers*, I am fully ſatisfied *G. VV.* is a wicked Man, and of no good *Conſcience*, but of an Audacious *Confidence*, for otherwiſe he could never have had the *face* to publiſh ſuch a thing, that all Perſons that can but Read *Engliſh*, and underſtand what they Read, may *detect* his falſeneſs in; as here,

Sam. Fiſher, in his Appendix, p. 21. ſpeaking of the *Scriptures*, and the Scripture *Text*, ſays thus, in theſe very words, *VVhich Tranſcriptions and Tranſlations, were they never ſo certain and entire, by anſwering to the firſt Original Copies, yet are not CAPABLE to be (to all Men) any other than a* LESBIAN RULE, *or* NOSE OF WAX, [now, if ſo far be not a plain Aſſertion, I never ſaw, nor heard any in my Life: Then he goes on in his Proof, or Confirmation of it, as his word *Foraſmuch* denotes,] FORASMUCH *as even* WHERE MEN HAVE THEM *(as half the world has not) they are lyable to be* WRESTED *and Actually twiſted twenty ways*, &c.

Now comes *G. VV.* with the Art and Myſtery of *Jeſuitiſm*, and would DIRECT *Fiſher*'s INTENTION, By asking me thus, "Haſt thou dealt "Honeſtly and Truly in this? Was it *S. F*'s. poſi-"tive Aſſertion concerning the Scriptures THEM-"SELVES, *&c?* Judge, ſerious Reader (*ſays* "*he*)

"*he*) whether it be *S. Fiſhers* own poſitive Aſſer-
"tion, that the Scriptures are a Noſe of Wax (IN
"THEMSELVES) or whether that they are not
"RATHER made ſo (or no better) by ſuch as
"wreſt and twiſt them? And then hath the wicked Confidence to call me *Manifeſt Perverter*, yea, and to take the LORDS Name in vain upon it too, ſaying, *Surely the Lord will Rebuke him, and all perverſe Oppoſers and Perverters.*

What a ſad thing is it to have to do with Men thus *hardned*, *falſe*, and *impudent*, which I will ſhew to you as *Clear*, as I think it is poſſible, for any words to be *Clear*, in three Particulars.

1. This Man turns Perverter and Forger himſelf, and then he Charges me with it; for Firſt, to the word [*Scriptures*] he adds theſe words, [THEMSELVES] and [*in* THEMSELVES:] But if he, or any Man can find thoſe words [*Scriptures themſelves, and in themſelves,*] as my words in that whole Book, I will never truſt my own Eyes more: He firſt foyſtes in words of his own to ſerve his Deſign (which yet they will not) and then falls abuſing me, as if I had abuſed Mr. *Fiſher*: Oh horrible, add words of thy own, *Geo*! and then Charge me with the Guilt of *Perverſion* and *abuſe*, if it were any ſuch thing, as it would not be neither.

2. For though I did not ſay ſo much then, yet now I find I ſafely may, and will ſay it poſitively, That *Sam. Fiſher* did ſpeak or write it *with Reflection upon the Scriptures THEMSELVES, as well as upon the Miniſters* (*who had the Scriptures*) *going Round*, &c. *Yea, rather MORE*

(*if not only*) *at that place in Respect of the Scriptures themselves*, and do thou, *G. W.* bring him honestly off if thou canst.

The Question then is, *Whether* Sam. Fisher's *words* (*which are his Assertion mentioned*) *are of, or about the Scriptures* THEMSELVES? And 'tis most certain, that no Man that is honest, and hath his Senses and Reason, and can Read *English*, that can doubt of that, when he says, WHICH *Transcriptions and Translations*, it can be nothing else but the *Scriptures themselves*; Because neither we the Ministers, nor the Quakers have any other thing for the *Scriptures themselves*, But ONELY these *Transcriptions or Translations*; If the *Quakers* have any other than *Ours* (Commonly called the *Bible*) which are *all* and *every one* of them, either *Transcriptions* or *Translations*; let them tell us what, and which it is, if they can. And when *S. F.* says [*were* THEY *never so* CERTAIN and *entire* by ANSWERING *to the* FIRST ORIGINAL *Copies*.] Now, is it not most *Manifest*, that it is the *Scriptures themselves* he here speaks of? Nay, is it possible to be any thing else, *that can so certainly and entirely Answer the first Original Copies?* Oh *wicked* Man, blush at thy *Impudence*, that wouldst go about to make us believe that *S. F.* did not here speak of the *Scriptures themselves*; Tell us what it was then? To be sure thou wilt not say, that it was the *Ministers Rounds*, *Confusions*, nor yet their *Interpretations*, that either do, or might *so Answer to the first Original Copies*: for as to *their Rounds* and *Interpretations*, S. F. *Rebukes*

bukes and *Scoffs* at them.

But *were the Tranſcriptions, or Tranſlations* (which are, and are *onely* the true Scriptures themſelves, which we and the *Quakers* now have, that ever was heard of) *never ſo certain and entire* (ſays *S. F.*) *by Anſwering to the firſt Original Copies, yet are not Capable to be* (*to all Men*) *any other than a* Lesbian *Rule, or* NOSE OF WAX; Foraſmuch, *as even where Men have them,* &c. Here he comes to bring his Proof (as he thinks) of this his Doctrine.

3. Beſides *the Abſurdity* that unavoidably follows *ſuch* a *Conſtruction*, as *G. W.* would put upon *S. F*'s. words, not onely evinces it to be falſe, and *not poſſible* to be conſiſtent with the reſt of his words: But alſo ſhews *G. W*'s. *Conſtruction* to be ſo *ſilly*, that if it were *right* and *true*, yet would it not do the *Quaker*'s a *Pin*'s worth of Service: For, have not the *Quakers* the *Scriptures* as well as the *Miniſters?* And *S. F.* ſays, That *even where men have them*, (even there, without excepting the *Quakers* themſelves) *they are lyable to be wreſted, and Actually twiſted twenty ways by Interpreters.*

Have not the *Quakers* then got much by this, think you? For their Brother *Samuel* hits *them* and *all* that have the Scriptures, without excepting *One*; ſo that now the *Quakers* muſt of Neceſſity either deny themſelves *to be Men*, or ſay, *they have not the Scriptures*: Or otherwiſe, if the *Quakers are Men, and have the Scriptures, they are lyable to be wreſted, and Actually twiſted twenty ways by Interpreters*, WHOSE *Expoſitions, Sences,*

and meanings, (which are as many and various as the Thoughts, Conceits, and Inventions of THE MEN *are, who Comment upon them) muſt be the Rule to ſuch (*without excepting any one Quaker) *as can Read them neither in* Hebrew *and* Greek, *nor in their own Mother Tongues,* If *Sam. Fiſher* is to be *Credited,* either by us, or them; and ſo ſtill they muſt indeed own, what he Aſſerts, That the Scripture *can be no Rule to* THEM, *but a* LESBIAN RULE, *nor is CAPABLE to be any other than a NOSE OF WAX.*

And if it can be *no other to them that have the Scriptures,* then certainly it cannot be *ſo much* (or nothing at all) to them *that have it not,* and never had it; and *S. Fiſher* himſelf tells us, *that half the World has them not.*

Moreover, *S. F.* ſhews us in above Twenty ſeveral places, the impoſſibility, or unfitneſs of the Scriptures to be a RULE, by Reaſon of the *variableneſs* of them, *the alteration* and *Change* that hath been in them, even the *Scriptures themſelves.* But that it is too long, you ſhould have it here Tranſcribed; do but look in the Second *Paragraph* of this *Section,* and in the Tenth *Section* fore-going: Nowthen, let the Serious *Reader* Judge, whether I have not moſt Reaſon to Cry out, *What a Manifeſt Perverter is this Man! The Lord Rebuke him, and all perverſe Oppoſers and Perverters.*

What, cannot a Man of Skill (as *G. W.* is) in this *Jeſuitical Art of Directing the Intention,* do? Oh, *Quakers!* REPENT, REPENT of ſuch wicked doings; look upon it as you will, *God and good Men* will abhor ſuch baſe, falſe, indirect,

and

and impudent ways. I ſhall onely deſire my *Reader* at his leiſure to peruſe a Book Printed ſome Years ſince, Entituled, *THE MYSTERY OF JESUITISM*, Compare it with this *Myſtery* of the *Quakers*, and conſider how near they come. Good Wits (you know) uſe to jump; the *Jeſuites* and the *Quakers*; we know the *Jeſuites* are *Wits*, and you may be confident the *Quakers* will ſay themſelves are no *Fools*: This I leave with them, and ſhall take my Leave of them for the preſent, till ſome fitter Occaſion, and then it is not impoſſible they may have it in ſome other *Mode*, if they do not like of this. I did not ſtudy ſo much to *pleaſe* them as to deal *Faithfully* with them; nor to *flatter* them, but to be *plain* with them: Be not over-Angry.

Open Rebuke is better than ſecret Love.
And ſharp Maladies require ſharp Remedies.

Poſt-ſcript.

Poſt-ſcript.

Kind Reader,

THE *Buſineſs* betwixt the *Quakers* and *Me* is not ſo much *Matter* of Difficult or Intricate *Diſpute*, as *Matter* of *Fact*, and of *Ocular Demonſtration*, which is, or may be *plain* to the very *Eyes* or *Ears* of Perſons of *mean* Capacities, as well as *Learned:* For my ſo oft reiterated Grand *Objection* againſt them all along my firſt two Treatiſes, is in *effect* no more but this,

'That they (Quakers) do not *ſay*, nor *viſibly* 'produce ANY MORE, than the *Baptiſt* 'Churches, or the pretended Prophet *Muggleton* 'does, or can do, whom yet *they Condemn*; the 'one for FALSE, and the other as an IMPO-'STOR.

'G. W. *As in the Name of the Quakers, affirms,* 'THEY CAN, AND DO, *or to that purpoſe.*

'Upon this, I require of him, his Proof, Evi-'dence, or Inſtances: (But as yet cannot obtain 'them, and ſome think I never ſhall.)

Now, this would be *plain*, and is not to trouble Peoples Heads or Minds with long and dubious *Diſputes*, about *nice School-diſtinctions*, nor *abſ-truſe*

truſe Matters; WHEREFORE if the *Quakers* deſign to give any Real and Direct Anſwer to ME, they ought (if they dare to go the *plaineſt* way, and deal honeſtly therein) 'To ſet down on 'one ſide, what the *Baptiſts* and *Muggleton* ſay, 'and can viſibly produce for themſelves; and on 'the other ſide ſet down what they (the *Quakers*) 'do ſay, and viſibly produce for themſelves.

Thus the Work would be ſhort, the *Quakers* need do no more at preſent than this, in *Anſwer* to the Firſt and Second Part of the *Quakers Quibbles*; neither do I deſire any more at preſent of them, thereunto. And this I pray my *Countrey-men* and *them* to take NOTICE, how Reaſonable my Requeſt is, and how I deſire to prevent (that they may have no Colour nor Excuſe for troubling the World and me with) any more of their *Impertinent, and ſilly ſcribling*, not at all to the purpoſe.

If they undertake to make any Anſwer to *Me*, NOTE, that this above is the main thing, and the very MATTER, they muſt *Anſwer* to, or elſe it is not an *Anſwer* to ME, nor to WHAT I have wrote, but an Anſwer to SOMEWHAT elſe, or onely an EVASION.

And they cannot, *now* either honeſtly or juſtly refuſe to do this, becauſe *G. W.* hath already *undertaken* (for them) to give me a *plain Anſwer* to my firſt Treatiſe, (which contains this,) which he hath not yet done, as I have fully ſhew'd in my Second Part, *where*, and *how* he falls ſhort. THEREFORE that they may not pretend *Ignorance* or *forgetfulneſs*, I do ſignifie it to them ONCE MORE, (Becauſe I would fain *beat* this into their

H 3

Heads, finding they will not yet let it enter their *Crowns*, it conſtrains me to tell it them *over* and *over* again) and do *deſire* him or them that ſhall go about to *write*, to *Read* this, and take NOTICE of it in the *firſt* place.

And then when they have honeſtly performed this (that they may not pretend any Excuſe) Let them write what, and as much as they will about any *other Matter* in difference betwixt us, I hope it ſhall find no other than a *kind* Reception with me.

THIS any plain Ordinary Man, that hath but the Common uſe of his *Underſtanding*, *Eyes*, or *Ears*, may be able to *ſee*, or *hear*, and Judge of, *viz.*

"*Whether, and what the* Quakers *do ſay, and* "*viſibly produce MORE than thoſe others* (*whom* "THEY CONDEMN) *do, or can ſay and* "*produce. For* otherwiſe *no Man can certainly,* "*and uncontroulably give and produce any* BET-"TER *ground for his Faith in Believing a* QUA-"KER, *than a* BAPTIST, *or* MUGGLE-"TON.

But I doubt this is too *honeſt* and *plain-hearted* for the *Quakers* ever to do, and ſome think one may as ſoon expect the Great *Turk* to turn *Quaker*, as the *Quaker* to do this; they knowing that this would *touch* them to the *Quick*, and lay them too *open*, however I lay it before them, and leave it with them, that all good and ſober Men may ſee what *Plainneſs*, *Honeſty*, *Fidelity*, or *Chriſtianity* is in them.

'I would Adviſe all Perſons, that are, or ſhall 'be concerned in *Diſpute* with a *Quaker*, to bring

'them

'them to this *plain matter* and *Method*, and *hold* 'them *close* to it: Or if any *Quaker* ſpeaks to you, 'or would *perſwade* you to come to them, or to *turn* 'to their *Church* or *way*, or does but *Aſſert* that 'their *Church* is *true*, and the Church of *ENG-'LAND*, or the *Baptiſts* Churches falſe, do but 'keep them cloſe *to* THIS, and you ſhall, with-'out doubt, quickly find them *weary* of you, and 'willing to *leave* that Diſcourſe, ſooner than by any '*other* way or Arguments that ever I heard; be-'cauſe theſe are *plainer* and eaſie to be *diſcern'd*: 'And this I here intimate to you, as my ſincere and 'Cordial Advice. The *Benefit* of it you will be 'better able to *Judge* when you have *Experienced* 'it: Which that you may do, and over-come all *Deceivers*, Hypocritical *Pretenders*, and their *Temptations*, is my earneſt Prayer.

FINIS.

THE *Printer* hath Omitted to put the Citations of the *Quakers* words, in an *Italick*, or different Letter (as they ought to have been) through the moſt part of this Treatiſe; therefore the *Reader* is deſired to take the more heed, which are their words, and how far the Citations out of their Books go, that ſo he may not run into any miſtake thereby: And that he would Correct theſe *Errata's* of the Preſs.

PAge 4. Line 24. Read of the. p. 6. l. 2. for *was*, r. *were*. p. 18. l. 13. for *are*, r. *were*. p. 9. l. 9. for *as*, r. *at*. l. 25. for *is*, r. *are*. p. 13. l. 12. add 15. l. 20. r. *man's*. p. 15. l. 24. dele *in*. l. 26. r. *ſpoke or writ*. l. 28. r. *teachings*. p. 17. l. 4. add or. l. 21. add *of*. l. 28. for, *and motions*, r. to *the anoynting*. p. 20. l. 3. r. whining-Spirit. p. 22. l. 24. r. they. p. 32. l. 12. where's, r. where be. p. 40. l. 26. and, r. and the. p. 43. l. 32. r. To.